

**A  
GEOGRAPHICAL  
AND HISTORICAL  
DESCRIPTION OF  
ANCIENT...**

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A  
GEOGRAPHICAL AND HISTORICAL  
DESCRIPTION  
OF  
ANCIENT GREECE;

WITH  
A MAP, AND A PLAN OF ATHENS.

BY  
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IN THREE VOLUMES.



. . . . . καθ' Ἑλλάδα γῆν στρωφόμενος, ἡδ' ἀνὰ νήσους,  
'Ιχθυόεντα περὶ πόντον ἐπ' ἀτρύγετον—

THEOGN. 247.

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## SECTION VII.

# ACARNANIA.

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The Leleges, Curetes, and Teleboæ, its earliest inhabitants—The name of Acarnanes unknown to Homer—Historical account of that people—Description of the coast—The Achelous and Echinades—Interior of the country, including the districts of Amphilochia and Agraïs—Islands adjoining the Acarnanian coast—Leucas, Ithaca, Cephallenia, Zacynthus.

THE earliest accounts represent this province as inhabited by the Leleges, Curetes, and Teleboæ, barbarous nations; which appear to have occupied also several other parts of Greece before the Pelasgi had overspread that country. Hecataeus of Miletus, and Aristotle, as quoted by Strabo, are the chief authorities upon which we must rely for this statement. (VII. p. 321.)

The Curetes are mentioned by Homer as a people of Ætolia; and will therefore come more particularly under our consideration in the following section.

The Leleges seem to have been much more widely disseminated; for, besides Acarnania, they were in possession of Ætolia, Locris, and Bœotia: we find them also established in the islands, and even in Asia Minor, since they are enumerated by Homer among the allies of Priam:

Πρὸς μὲν ἄλλῃς Κᾶρες, καὶ Παίονες ἀγκυλότοξοι,  
καὶ Λέλεγες, καὶ Καύκωνες, δῖοί τε Πελασγοί.

IL. K. 428.

Ἄλτεω, ὃς Λελέγεσσι φιλοπολέμοισιν ἀνάσσει,  
Πήδασον αἰπήεσαν ἔχων ὑπὸ Σατνιόεντι. IL. Φ. 86.

The Leleges were also a maritime people; from which circumstance they were sometimes confounded with the Carians, who, as well as the Pelasgi, certainly intermixed with them. (Strab. XII. 572. XIII. 605. and 611.) Herodotus says positively that the Carians were formerly called Leleges, when they occupied the islands of the Ægæan, and were subject to Minos. (I. 171. Strab. XIV. p. 661.) Hesiod, who is quoted by Strabo, (VII. p. 322.) gives the following etymology of their name, which, however fabulous, is at least a proof of their great antiquity:

Ἦτοι γὰρ Λοκρὸς Λελέγων ἡγήσατο λαῶν,  
Τοὺς ῥά ποτε Κρονίδης Ζεὺς ἄφθιτα μηδεία εἰδώς  
Λεκτοὺς ἐκ γαίης ἀλείους πέρε Δευκαλίωνος.

But Pausanias signifies that the first settlement of this primitive race was in Laconia, as he states that Lelex, from whom his subjects derived the name of Leleges, was a native prince of that country. (Lacon. 1.) I cannot, however, adopt the system of that author, which would constitute the Peloponnese the cradle of all the early population of Greece. It surely seems much more rational and probable to suppose that these wandering bands poured in from the north; and that while some passed over into Asia Minor with the Mysians, Phrygians, and Lydians, others advanced from Thrace and Macedonia into Thessaly, Bœotia, and Locris, and thence finally extended themselves into Acarnania and Ætolia. The opinion here brought forward derives some countenance from the statement made by an ancient writer that the original name of this people was Eordi; which appears in history to belong also to

an ancient tribe of Macedonia, who were, as he affirms, the same as the Centaurs. It is to be regretted that this fact does not stand upon better authority than that of Suidas, a Thessalian, who wrote genealogies or accounts of the origin of nations. But his assertion receives some confirmation from the remarkable circumstance that the name of Physcus, which several writers ascribe to the first chief of the Leleges, served also, as we learn from Thucydides, to denote a city of the Eordi. (II. 99.) Rhianus also, according to Steph. Byz., called the Leleges, Physceans. (v. Φύσκος. Cf. Scymn. Ch. 589.) Suidas is quoted in this instance by Steph. Byz., (v. Ἀμυρος,) and also by Strabo in his account of Thesaly. (VII. p. 329.)

The Teleboæ, or Taphii, as they are likewise called, are more particularly spoken of as inhabiting the western coast of Acarnania, the islands called Taphiusæ, and the Echinades. (Aristot. ap. Strab. VII. p. 322.) They are generally mentioned as a maritime people, addicted to piracy :

Ἄλλὰ μ' ἀνὴρπαξαν Τάφιοι ληϊστορες ἄνδρες—

OD. O. 426.

Οὐνεκα ληϊστῆρσιν ἐπισπόμενος Ταφίοισιν

Ἦκαχε Θεσπρωτοῦς.

OD. Π. 426.

. . . . . ἀμφὶ δὲ βουσι

Τηλεβόαι μάρναντο καὶ υἱέες Ἥλεκτρύανος.

APOLL. RH. I. 747.

They were conquered by Amphitryon, as the inscription recorded by Herodotus attests. (V. 59.)

Ἀμφιτρύων μ' ἀνέθηκε νέων ἀπὸ Τηλεβοάων.

(Cf. Strab. X. p. 459. Apollod. II. 4. Plaut. Amphitr. A. I. sc. 1.)

It would seem that the name of Acarnanes was

unknown in Homer's time ; at least it does not occur in his poems ; but this might be accounted for by supposing, with the historian Ephorus, that they took no part in the expedition against Troy. (ap. Strab. X. p. 461.) Though they were always included within the generic appellation of Greeks, the Acarnanians, like their neighbours the Ætolians, were in fact a semi-barbarous people, who possessed none of the taste and refinement which belonged to the more civilized part of the nation. Thucydides testifies that in his time they still retained much of that rude and primitive mode of living, which prevailed generally in the earliest period of Grecian history. (I. 6.) It is from the same great writer that we derive nearly all that is interesting or worthy of being recorded in the annals of this particular people. The Acarnanian confederacy is first presented to our notice, as leagued with Athens in the Peloponnesian war. The motive which seems to have brought about this alliance was principally the enmity subsisting between the Acarnanians and the republic of Ambracia, a formidable neighbour, with whom, as we have seen, they had been more than once engaged in hostilities on the subject of the Amphilo-chian Argos. The Athenians were fortunate in this accession to their cause ; for the Acarnanians were enabled to render them essential services during the course of the war, and gave ample proof of their valour and fidelity on several occasions. They successfully opposed a formidable invasion of the Ambraciots and their allies from Epirus, supported by a strong body of Peloponnesians, and effectually checked all the efforts of the Lacedæmonians in this quarter. (Thuc. II. 80. et seq.) But they were still



more actively and efficiently employed in behalf of their allies, when, under the able command of Demosthenes, they took the field against the united forces of the Lacedæmonians, Ambraciots, and Ætoli-ans, and gained a victory, no less glorious to themselves, than disastrous to their enemies; and which enabled the Athenians amply to retrieve the losses they had lately experienced in Ætolia. (Thuc. III. 107.) After these events, a truce was concluded between the Acarnanians and Ambraciots, which secured to them peace and tranquillity for several years. (III. 115.) We find no further mention of the Acarnanians in Thucydides, except in the fatal Sicilian expedition, whither a small body of their troops accompanied Demosthenes, out of regard and attachment to that distinguished commander. (VII. 57.)

Several years after, Xenophon speaks of an expedition undertaken by the Lacedæmonians in this part of Greece at the instigation of the Achæans, who had occupied Calydon in Ætolia, and were at war with the Acarnanians. Agesilaus, who commanded on this occasion, contented himself with ravaging Acarnania; when the enemy not being sufficiently strong to give him battle, he retired to winter in Ætolia. The ensuing year, the Acarnanians, fearing a second invasion, were obliged to sue for peace. (Hellen. IV. 6.) From this period little is known of the republic, until the affairs of Greece became blended with Roman politics. We find, however, that it suffered considerably from a coalition formed by Alexander of Epirus and the Ætoli-ans. Polybius states, that on this occasion the Acarnanians lost several towns, which were divided between the two conspiring parties. (II. 45. and IX. 34.) During the

stormy period which succeeded the death of Alexander, Acarnania seems to have remained unmolested. From Cassander, indeed, the republic experienced great marks of favour and protection; and it was by his advice that the people abandoned their ancient custom of living mostly in villages, and formed themselves into larger communities within fortified cities. (Diod. Sic. XVIII. 707.) The Ætolians had by this time begun to assume a degree of power and importance among the republics of Greece, which rendered them formidable neighbours to the Acarnanians. To defend themselves against the aggressions of this lawless and ambitious people, they frequently applied for succour to the Achæans, and to Philip the second king of Macedon. Polybius, who bears ample testimony to their virtue and integrity, declares, that, though their force was inconsiderable, no people was so much to be depended upon as a firm and staunch ally in adversity. (IV. 30.) An instance of their constancy and determined spirit is handed down to us in a fragment of Polybius, preserved by Suidas, and copied by Livy, which records the imprecation invoked by the whole nation when threatened with invasion by the Ætolians upon those who should flee from the enemy. (Polyb. Frag. IX. 40. Liv. XXVI. 25.) It was their attachment and fidelity to the house of Macedon, and their hatred of the Ætolians, which caused the Acarnanians to reject the overtures of Q. Flaminius the Roman commander; but on the siege and capture of Leucas, their principal town, and the total defeat of Philip at Cynoscephalæ, the whole nation finally submitted to the dominion of Rome. (Liv. XXXIII. 16. et seq.) Whatever may have been the limits of

Acarnania in more ancient times, we find that Strabo confines this province to the right bank of the Ache-  
 lous, which thus separated it from Ætolia. (X. 450.)  
 To the west its coast was washed by the Ionian sea,  
 to the north by the gulf of Ambracia. To the north-  
 west it bordered on the districts of the Amphilochi  
 and Agræi, barbarous tribes, whose history is chiefly  
 connected with that of Acarnania, and may there-  
 fore be included in the description of that country,  
 which now bears the name of *Carlelia*. Travellers  
 who have visited the interior represent it as covered  
 with forests and mountains, of no great elevation,  
 but wild and deserted, while the valleys are filled  
 with several lakes<sup>a</sup>.

Anactorium, the first town on the northern coast of Acarnania, stood apparently on a low neck of land opposite to Nicopolis, of which it was the emporium. (Strab. X. p. 450.) The present site is now called *Punta*, which many antiquaries, however, have identified with Actium; but this is evidently an error. D'Anville, with his usual judgment, has in his Map assigned to both these places their true respective situations. Thucydides reports, that Anactorium had been colonized jointly by the Corcyreans and Corinthians, the latter of whom afterwards obtained sole possession of the settlement by unfair means. (I. 55.) These were subsequently ejected by the Acarnanians, who occupied the place in conjunction with the Athenians. (IV. 49. VII. 31. Cf. Scymn. Ch. v. 459. Strab. X. p. 451. Plut. de Ser. Num. Vind. Dion. Hal. Ant. Rom. I. 51.) Anactorium ceased to exist as a town, when Augustus transferred its inha-

<sup>a</sup> Hobhouse's Travels, t. I. p. 201. Holland's Travels, t. II. p. 225.

Anactorius  
sinus.

bitants to Nicopolis. (Pausan. Eliac. II. 23.) The bay called by Scylax Anactorian is probably the gulf of *Prevesa*. (Peripl. p. 13.)

Actium.

Actium, so celebrated for the victory to which it gave its name, was distant about forty stadia, as Strabo reports, from Anactorium. It was situated close to the entrance of the Ambracian gulf, on an elevated promontory, above the consecrated grove and docks, where Augustus laid up ten of the galleys taken from the enemy, but which were afterwards consumed by fire. (Strab. VII. p. 325. X. p. 451.) Thucydides mentions Actium as a port in the territory of Anactorium. (I. 29. Cf. Scyl. Peripl. p. 13. Polyb. IV. 63. Liv. XLIV. 1. Cic. Ep. ad Fam. XVI. 9. Mel. II. 3. Plin. IV. 1. Pausan. Arcad. 8.)

Apollinis  
Actii tem-  
plum.

The antiquity of the temple of Apollo appears to have been great, since Virgil supposes it to have existed in the time of Æneas :

Mox et Leucatæ nimbosa cacumina montis;  
Et formidatus nautis aperitur Apollo.  
Hunc petimus fessi, et parvæ succedimus urbi.

\* \* \* \* \*

Actiaque Iliacis celebramus littora ludis.

ÆN. III. 274.

In the magnificent description of the battle of Actium, towards the close of the eighth book, the poet represents the Actian Apollo as contemplating the fight from his temple, and bending his bow against the enemies of Augustus :

Actius hæc cernens arcum intendebat Apollo  
Desuper: omnis eo terrore Ægyptus, et Indi,  
Omnis Arabs, omnes vertebant terga Sabæi.

ÆN. VIII. 704.

For an account of this celebrated engagement the

reader must consult Dio Cassius, LI. p. 442. Plut. Vit. Ant. Suet. Aug. c. 17. It was certainly fought in the bay of *Prevesa*.

Plutarch, in his Life of Pompey, affirms, that the temple of Apollo was on one occasion plundered by some pirates.

Mr. Hughes, in his Travels, justly remarks, that Actium could not have stood at *la Punta*, because that is a low sandy point, perfectly level, while the situation of the temple was certainly elevated. Besides, the name of *Axio* is still attached to some ruins which are visible on a bold rocky height, in the position assigned by D'Anville to Actium<sup>b</sup>.

Proceeding along the coast of the Ambracian gulf, we find the bay and port of *Lutraki*, which is generally thought to answer to the small town and harbour of Limnæa, mentioned by Thucydides and Polybius. The former alludes to it in two places; he first represents it as being captured by Cnemus, a Spartan officer, who commanded the expedition against Stratus, and who, coming from Leucas, marched to Limnæa, which he found unfortified, and of which he took possession. (II. 80.) He next speaks of it in relating the passage of another Peloponnesian force through Acarnania, on their way to Olpæ, in the Amphilochian territory, as they traversed the district of Limnæa, which bordered on the lands of the Agræi. (III. 107.) It would thus appear that Limnæa was situated on the confines of the Argian and Agræan territories<sup>c</sup>; and probably

*Limnæa*  
pagus et  
portus.

<sup>b</sup> Hughes's Travels, t. II. but there is no necessity for changing any thing. Græc. Ant. note, p. 425.

<sup>c</sup> Palmerius in both cases l. III. c. 6. p. 394.  
wishes to read διὰ τῆς Ἀργίας;

derived its name from a considerable lake in this part of Acarnania. But we learn from Polybius that it had also a port on the gulf of Ambracia, as he states that Philip III., king of Macedon, here stationed his ships, and disembarked his forces, when about to invade Ætolia; an expedition, of which some account will be given in the next section. (Polyb. V. 5.)

Argos  
Amphilo-  
chicum.

The Amphilochian Argos, so called from its being in the territory of the Amphiloichi, was a Greek colony, founded, as Thucydides reports, by Amphiloclus, son of Amphiaras, on his return from Troy, who named it after his native city, the more celebrated Argos of Peloponnesus. (II. 68.) Ephorus, who is cited by Strabo, gave a somewhat different account, affirming, that Argos in Acarnania owed its origin to Alcmaeon, by whom it was named Amphiloclus, after his brother. (Strab. VII. p. 326. Cf. Apollod. Bibl. III. 7. Dicæarch. Stat. Græc. v. 46. Scymn. Ch. v. 454.) What relates to the more certain epoch of its history is derived entirely from the great historian of the Peloponnesian war, who informs us that Argos was originally by far the largest and most powerful town of Amphilochia; but that its citizens, having experienced many calamities, admitted the Ambraciots, their neighbours, into their society, from whom they acquired the knowledge of the Grecian language, as it was spoken at that time. The Ambraciots, however, at length gaining the ascendancy, proceeded to expel the original inhabitants, who, too weak to avenge their own wrongs, placed themselves under the protection of the Acarnanians. These, with the aid of the Athenians, commanded by Phormio, recovered Argos by force,

and reduced to slavery all the Ambraciots who fell into their hands. After which the Amphilocheians and Acarnanians remained in possession of the city. (Thuc. II. 68.) The Ambraciots made several attempts to retrieve their loss, but without effect. The last effort of the kind, which led to the battles of Olpæ and Idomene, has been already adverted to. Its consequences had nearly proved fatal to the republic of Ambracia, and effectually put a stop to all further designs against the Amphilocheian Argos. Many years subsequent to these events we find Argos, together with Ambracia, in the possession of the Ætolians; and on the surrender of the latter town to the Romans, we are informed by Livy, that the consul M. Fulvius removed his army to Argos, where, being met by the Ætolian deputies, a treaty was concluded, subject to the approbation of the senate. (XXXVIII. 9. Polyb. Fragm. XXII. 13.) Argos at a later period contributed to the formation of the colony of Nicopolis, and became itself deserted; this we learn from an epigram already quoted under the head of the former city. It is noticed however by Mela, II. 3. Pliny, IV. 1. Appian, Bell. Syr. p. 129. Ptolemy, p. 85. and Stephanus, v. Ἀμφίλοχοι.

The ruins of Argos have been visited by several travellers, but Dr. Holland's account is perhaps the most circumstantial. He describes them as situated at the south-eastern extremity of the gulf of *Arta*, "on one of the hills, which forms an insulated ridge running back in a south-east direction from the bay. The walls, forming the principal object in these ruins, skirt along nearly the whole extent of the ridge, including an oblong irregular

“area, about a mile in its greatest length, but of much smaller breadth. The structure of these walls is Cyclopian; they are of great thickness, and on the eastern side, where built with most regularity, are still perfect to the height of more than twenty feet.” Dr. Holland was not able to discover any inscription, or other remains, than those of dilapidated walls. He conceived that these ruins are those of Stratus<sup>d</sup>; but in this he is certainly mistaken, for Stratus was close to the Acheulous; and the vestiges which he saw, agree very well with the situation of Argos, and the distance of twenty-two miles, which Livy assigns between it and Ambracia, or one hundred and eighty stadia, given by Polybius in the passages already referred to.

Olpæ.

Beyond was Olpæ, a fortress situated, as appears from Thucydides, on a height close to the shore of the Ambracian gulf, and not more than twenty-five stadia from Argos. The historian adds, that the Acarnanians held here a court of justice. (III. 105.) I have in more than one place alluded to the decisive victory gained here by the Acarnanians and Amphilochians, under the command of Demosthenes, over the Ambraciots and Peloponnesians. Had it not been for this event, Olpæ would have remained unknown, as no other writer has ever mentioned it, with the exception of Stephanus Byz., who quotes from Thucydides. (v. Ὀλπαί.) Modern maps point out some ruins on the site probably occupied by Olpæ.

At a short distance from thence was one of the

<sup>d</sup> Holland's Travels, t. II. p. 224.



many towns in the northern parts of Greece named Metropolis; but whether in this instance it denoted <sup>Metropolis.</sup> the original settlement of the Amphilocheian nation is uncertain, as Thucydides mentions it only by name. (III. 107.)

Reserving what remains to be said on the subject of the Amphilochei for another opportunity, I shall now proceed to describe the western coast of Acarnania from the extremity of the Ambracian gulf on which Anactorium was placed. South of that point is an inland lake, the water of which, however, is salt, as it communicates with the sea; it is now called *Murtari*, according to Meletius, and is doubtless the Myrtuntium of Strabo. (X. p. 459.) <sup>Myrtuntium.</sup> The same modern Greek writer reports, that not far from this lake, on the spot called *Agios Petros*, are the remains of a considerable city. These are perhaps the ruins of Echinus, an Acarnanian town, <sup>Echinus.</sup> noticed by Pliny (IV. 12.) and Stephanus Byz. (v. *Ἐχίνος*.)

Beyond is Leucas, which once formed part of the <sup>Leucas peninsula,</sup> continent, but was afterwards separated from the <sup>postea insula.</sup> mainland by a narrow cut, and became, as it now is, an island, known by the name of *S<sup>a</sup> Maura*. In Homer's time it was still joined to the mainland, since he calls it *Ἀκτὴν Ἠπειρώτου*, in opposition to Ithaca and Cephallenia. (Odys. Ω. 377. Cf. Strab. X. p. 451.) Scylax also affirms, "that it had been  
" connected formerly with the continent of Acarnania. It was first called Epileucadii, and extends  
" towards the Leucadian promontory. The Acarnanians being in a state of faction, received a  
" thousand colonists from Corinth. These occupied  
" the country, which is now an island, the isthmus

“having been dug through.” (Peripl. p. 13. Cf. Scymn. Ch. v. 464. Plut. Vit. Themist.) Strabo informs us that this Corinthian colony came from the settlements of Ambracia and Anactorium; and he ascribes to it the cutting of the channel of Dioryctos, as it is commonly called. (X. p. 451.) This work, however, must have been posterior to the time of Thucydides, for he describes the Peloponnesian fleet as having been conveyed across the isthmus on more than one occasion. (III. 80. IV. 8.) Livy, speaking of Leucas, says that in his time it was an island, but in the Macedonian war it had been a peninsula. (XXXIII. 17.) Pliny reports that it was once a peninsula called Neritis; and after it had been divided from the mainland, was reunited to it by means of the sand which accumulated in the passage. The cut itself, three stadia in length, was called Dioryctus. (IV. 2. Cf. Polyb. V. 5.) Strabo says in his time it was crossed by a bridge. (X. p. 452.) Herodotus informs us the Leucadians sent three ships to Salamis. (VIII. 45.) As colonists of Corinth, they zealously espoused the cause of that city in the Peloponnesian war, and successfully resisted the attacks of the Athenians. (Thuc. III. 7.) The Acarnanians were urgent with Demosthenes to undertake the siege of Leucas, which had always been hostile to them; but that officer, having other designs in view, did not accede to their request. (III. 94.) It appears, however, that many years after, they became masters of the place, though at what precise period is not mentioned, I believe, by any ancient writer. We learn from Livy that it was considered as the principal town of Acarnania, and that the general assembly of the nation was

Dioryctus.

Leucas civitas.

usually convened there at the time of the Macedonian war. It was then besieged by the Romans, under L. Quintius Flamininus, and defended by the Acarnanians with great intrepidity and perseverance; but at length, through the treachery of some Italian exiles, the enemy was admitted into the town, and the place taken by storm, an event which was followed by the subjugation of all Acarnania. (XXXIII. 17.) After the conquest of Macedonia, Leucas was by a special decree separated from the Acarnanian confederacy. (Id. XLV. 31.) The same historian describes the town of "Leucas as situated on the narrow strait which divides the island from Acarnania, and is not more than 120 steps wide. It rests on a hill, looking towards Acarnania and the east. The lower parts of the city are flat, and close to the shore; hence it is easily assailed by land and sea." (XXXIII. 17.) Thucydides likewise states that the town was situated within the Isthmus, (III. 94.) as also Strabo, who adds, that the Corinthians removed it to its present situation from Nericum. (X. p. 451.) Dr. Holland speaks of the ruins of an "ancient city about two miles to the south of the modern town. The spot exhibits the remains of massive walls of the old Greek structure, ascending and surrounding the summit of a narrow ridge of hill near the sea; and of numerous sepulchres, which appear among the vineyards that cover its declivity."

As the passage through the Dioryctus was somewhat intricate on account of the shallows, we learn that these were marked out by stakes fixed in the sea at certain intervals. (Arrian. Hist. Ind. 41.) In

\* T. II. p. 91.

a small island between the Dioryctus and Leucas was an ancient temple consecrated to Venus. (Dion. Hal. Ant. Rom. I.) Some other passages relative to Leucas will be found in Polybius, V. passim, Plut. de Ser. Num. Vind. Pomp. Mel. II. 3. Aristotle in his Politics speaks of a law in force there by which landed proprietors were forbidden to part with their estates, except in cases of great necessity; he adds, that the abolition of this law proved a very popular measure. (Polit. II. 7.)

Nericum.

Nericum was probably the oldest town in the Leucadian peninsula, as we learn from Homer that it existed before the siege of Troy. It was taken by Laertes, father of Ulysses, at the head of his Cephallenians.

Ὀλοῦς Νήρικον εἶλον, εὐκτίμενον πολίεθρον,  
'Ακτὴν Ἑπείροιο, Κεφαλλήνεσσι νάσσων—

Od. Ω. 376.

Strabo, as I have already noticed, reports, that the Corinthians removed their town to the Isthmus; but Nericum seems still to have subsisted after this, as Thucydides relates that the Athenians landed some forces here in the Peloponnesian war, which were however defeated by the inhabitants, and compelled to retire. (III. 7.) It was probably situated in a bay not far from the Leucadian promontory, where, according to modern maps, there are some vestiges of an ancient town. Thucydides mentions also a port called Ellomenus, which is considered to be *Porto Vlico*, a few miles south of *S<sup>a</sup> Maura*.

Leucate  
promonto-  
rium.

The Leucadian promontory, so celebrated in antiquity for the lover's leap, is said by Strabo to have derived its name from the colour of the rock. On

its summit was a temple of Apollo; and every year, on the festival of the god, it was customary to hurl from the cliff some condemned criminal, as an expiatory victim. Feathers, and even birds, were fastened to each side of his person, in order to break his fall; a number of boatmen were also stationed below ready to receive him in their skiffs, and if they succeeded in saving him, he was conveyed out of the Leucadian territory. (Strab. X. p. 452. Cic. Tusc. IV. 18.) Sappho is said to have been the first to try the remedy of the leap, when enamoured of Phaon. (Menand. ap. Strab. loc. cit.)

Phœbus ab excelso, quantum patet aspicit æquor

Actiacum populi Leucadiumque vocant.

Hinc se Deucalion, Pyrrhæ succensus amore

Misit, et illæso corpore pressit aquas.

Nec mora: versus amor tetigit lentissima Pyrrhæ

Pectora, Deucalion igne levatus erat.

Hanc legem locus ille tenet, pete protinus altam

Leucada, nec saxo desiluisse time.

OVID. HEROID. EP. XV. 165.

Artemisia, queen of Caria, so celebrated by Herodotus, perished, according to some accounts, in this fatal trial. (Ptol. Hephæst. ap. Phot. p. 491.<sup>f</sup>)

Virgil represents this cape as dangerous to mariners.

Mox et Leucatæ nimbosa cacumina montis,

Et formidatus nautis aperitur Apollo.

ÆN. III. 274.

. . . . . totumque instructo Marte videres

Fervere Leucaten, auroque effulgere fluctus.

ÆN. VIII. 676.

<sup>f</sup> Voyage du jeune Anacharsis, t. II. p. 344. 4to. Hardion, Acad. des Inscr. vol. VII. p. 254.  
Diss. sur le saut de Leucade,

. . . . . nec nubifer Actia texit

Litora Leucates. CLAUD. DE BELL. GET. v. 185.

(Cf. Cic. ad Att. V. 9. Dio Cass. L. Plin. IV. 2.)

Palærus  
vel Palirus.

Returning to the Acarnanian coast, after quitting Leucas, we find the towns of Palærus and Alyzia, mentioned by Strabo, X. p. 459. The former is supposed, with great probability, to be the same place spoken of by Thucydides, (II. 30.) under the name of Palirus. This writer reports, that an Athenian fleet having taken a colony of Corinth, named Solium, made it over to the Palirians (Παλιρεῦσιν) only, of all the Acarnanians. Solium was doubtless in Acarnania, because it was taken at the same time with Astacus, another town of that province, and was probably near Palærus. If we place the latter near *Zavedra*, we may then assign to Solium the position of *Selavena*. This Corinthian settlement is again named by Thucydides in his account of the operations of Demosthenes prior to his unfortunate attack on Ætolia. Having sailed from Leucas, that commander coasted along till he came to Solium, where he convened an assembly of the Acarnanians. (III. 95.) It was afterwards claimed by the Corinthians on the cessation of hostilities. (V. 30.)

Alyzia.

Alyzia was situated, according to Strabo, about fifteen stadia from the sea, and, as Cicero informs us in one of his letters, one hundred and twenty stadia from Leucas. (Ad Fam. XVI. 2.) It appears to have been a town of some note, as it is noticed by several writers. The earliest of these are Scylax, Periplus. p. 13. and Thucydides, VII. 31. A naval action was fought in its vicinity between the Athenians, under Timotheus, and the Lacedæmonians, not long before the battle of Leuctra. (Xen.

Hell. V. 4, 65. Cf. Steph. Byz. v. 'Αλεύξια.) The latter writer mentions another Acarnanian town, called Λεύξια, on the authority of Hecataeus; which is thought, however, to be the same as that of which we are now speaking<sup>g</sup>. Pliny writes the name with an aspirate. (IV. 2. Ptol. p. 85.)

Belonging to Alyzia was a port consecrated to Hercules, with a grove, where was formerly a celebrated group, the work of Lysippus, representing the labours of Hercules; but a Roman general caused it to be removed to Rome, as more worthy to possess such a chef-d'œuvre. (Strab. X. p. 459.) This port is probably alluded to by Pliny and Stephanus under the name of Heraclea, (Plin. IV. 2. Steph. Byz. v. 'Ηράκλεια,) and answers apparently to the modern *Porto Candili*<sup>h</sup>. The harbour of Alyzia is still marked by some considerable ruins visible on a spot called *Ælius*, according to the report of Meletius, who quotes an inscription which he found there<sup>i</sup>.

To the south of the bay in which the haven of Alyzia was situated is the promontory anciently named Crithote, according to Strabo, X. p. 459. Cf. Steph. Byz. v. Κριθώτη. It is now *Capo Candili*.

Then follows Astacus, another town of Acarnania, with a port, (Scyl. Peripl. p. 13.) which, as we learn from Thucydides, was governed by Evarchus at the commencement of the Peloponnesian war. This tyrant, having been deposed by the Athenians, (II. 30.) was afterwards restored by the

<sup>g</sup> See the note of Berkelius on the word Λεύξια.

<sup>h</sup> Pouqueville, Voyage en Albanie, t. III. ch. 16. p. 141.

<sup>i</sup> Geogr. Ant. et Nov. t.

II. p. 291. ed. Venice, 1807.

See also a communication from col. Leake in Walpole's Collection, vol. II. p. 503.

Corinthians. (II. 33. and 102. Cf. Strab. X. p. 459. Ptol. p. 85.) There is little doubt that the site of this ancient city is at present occupied by the modern *Dragomestre*, though the Scholiast of Thucydides identifies Æniadæ with that town; but in this it is generally agreed that he is mistaken.

**Achelousfl.** Beyond were the mouths of the Achelous, one of the largest rivers of Greece, and the most celebrated in ancient times.

..... ἀλλ' οὐκ ἔστι Διὶ Κρονίωνι μάχεσθαι  
 Τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,  
 Οὐδὲ βαθυρρεῖταιο μέγα σθένος Ὠκεανοῖο— Ii. Φ. 193.

Thucydides describes it as flowing from mount Pinus, through the country of the Dolopians, Agræans, and Acarnanians, and discharging itself into the sea near the town of Æniadæ. It was particularly noted for the quantity of alluvial soil which it there deposited; many of the islands, known to the ancients under the name of Echinades, being by that means connected with the mainland. (Thuc. II. 102.) As its course also varied greatly, which occasioned inundations in the districts through which it flowed, hence called Paracheloitis, it was found necessary to check its inroads by means of dykes and dams; which is thought to have given rise to the fable of the contest of Hercules with the river for the hand of Deïanira, so beautifully introduced in the *Trachiniæ* of Sophocles, ver. 507.

**Parache-  
loitis regio.**

Ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω  
 Τετραόρου φάσμα ταύρου,  
 Ἀχελῷος ἀπ' Οἰνιαδᾶν·

Μηστὴρ γὰρ ἦν μοι ποταμός, Ἀχελῷον λέγω,  
 Ὃς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατὴρ, ὃς  
 Φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ' αἰόλος



Δράκων ἐλικτὸς, ἄλλοτ' ἀνδρείῳ κύτει  
 Βούπρωρος· ἐκ δὲ δασκίου γενειάδος  
 Κρουνοὶ διεββαίνοντο κρηναίου ποτοῦ.

ver. 9.

(Cf. Strab. X. p. 458. Diod. Sic. IV. 168.)

The Achelous is said to have been formerly called Thoas, (Strab. X. p. 450.) and Thestius. (Plut. de Fluv. p. 43. Cf. Steph. Byz. v. Ἀχελῶος.) Most ancient writers name it as a river of Acarnania; some, however, ascribe it to Ætolia, which is owing to the variation in the limits of these two countries.

Ἀνδρῶν Αἰτωλῶν πεδίον μέγα· τοῦ διὰ μέσσου  
 Σύρεται ὀλκὸν ἄγων Ἀχελῷος ἀργυροδίνης  
 Τρινακίης ἐπὶ πόντον ἐλισσόμενος, διὰ μέσσαν  
 Νήσων, ἃς καλέουσιν Ἐχινάδας. DION. PERIEG. 432.

The modern name is *Aspropotamo*.



Near its mouth was the town of Cēniadæ, noticed by several ancient writers, but more especially by Thucydides and Polybius. The former represents it as situated on the Achelous, a little above the sea, and surrounded by marshes, caused by the overflowings of the river; which rendered it a place of great strength, and deterred the Athenians from undertaking its siege; when, unlike the other cities of Acarnania, it embraced the cause of the Peloponnesians, and became hostile to Athens. (I. 111. II. 102.) At a later period of the war it was however compelled by the Acarnanian confederacy to enter into an alliance with that power. (III. 77.) The same writer gives us to understand that Cēniadæ was first founded by Alcmaeon, according to an oracle which he consulted after the murder of his mother, and that the province was named after his son Acarnan. (II. 102.) Stephanus asserts that this city was first called Erysiche, a fact of which the

poet Alcman had made mention in a passage cited by more than one writer ;

Οὐδ' Ἐρυσίχαιος, Καλυδάνιος οὐδὲ ποιμὴν—

(Steph. Byz. v. Ἐρυσίχῃ et Οἰνειαῖται,) but Strabo, on the authority of Apollodorus, places the Erysichæi in the interior of Acarnania, and consequently appears to distinguish them from the Cœniadæ. (X. p. 460.)

From Pausanias we learn that the Messenians, who had been settled in Naupactus by the Athenians not long after the Persian invasion, made an expedition from that city against Cœniadæ, which, after some resistance, they captured, and held for one year, when they were in their turn besieged by the united forces of the Acarnanians. The Messenians, despairing of being able to defend the town against so great a number of troops, cut their way through the enemy, and reached Naupactus, without experiencing any considerable loss. (Messen. 25.) The Ætolians, having in process of time conquered that part of Acarnania which lay on the left bank of the Achelous, became also possessed of Cœniadæ, when they expelled the inhabitants under circumstances apparently of great hardship and cruelty, for which it is said they were threatened with the vengeance of Alexander the Great. (Diod. Sic. XVIII. 632. Plut. Vit. Alex.) By the advice of Cassander the Cœniadæ settled at Sauria, (probably Thyria,) another Acarnanian town. (Diod. Sic. XVIII. 707.) Pausanias speaks of a battle fought here between Æacides, sovereign of Epirus, and Philip, Cassander's brother, in which the former was mortally wounded. (Attic. 11.) Many years afterwards the Ætolians were compelled to evacuate Cœniadæ by Philip the son of Demetrius, king of

Macedon, in an expedition related by Polybius. This monarch, aware of the advantage to be derived from the occupation of a place so favourably situated with respect to the Peloponnesus, fortified the citadel, and enclosed within a wall both the port and arsenal. (Polyb. IV. 65.) In the second Punic war this town was again taken by the Romans, under Val. Lævinus, and given up to the Ætolians, their allies. (Liv. XXVI. 24. Polyb. IX. 39.) But, on a rupture taking place with that people, it was finally restored to the Acarnanians. (Liv. XXXVIII. 11. Polyb. Frag. XXII. 15.)

The precise site of this ancient city remains yet unascertained; for though many antiquaries have supposed that it is represented by a place called *Trigardon*, close to the mouth of the Achelous, and on its right bank, I see many reasons for dissenting from this opinion. It is true that there are several remains of antiquity to be seen on this spot, which was visited as early as 1436 by Ciriaco, bishop of Ancona, who observed there the ruins of a theatre, two citadels, and part of the ancient walls<sup>k</sup>; but I apprehend that Æniadæ cannot be *Trigardon*, because it is situated on the right bank of the Achelous, whereas the ancient town was evidently on the left; at least according to Polybius; Philip king of Macedon, in the expedition above alluded to, having crossed that river from the right to the left bank, besieged and took the place. (IV. 65.) Thucydides also leads us to suppose that Stratus and Æniadæ were on different banks of the Achelous. (II. 102.) Again, *Trigardon* is close to its mouth, while it is

<sup>k</sup> Barbié du Bocage Notes sur le Voyage de Chandler. Not. 265. p. 489.

evident from Thucydides that Œniadæ stood at some distance from the sea, since, when menaced by an Athenian fleet, it is stated that the ships ascended by the river. (III. 7.) Xenophon also reports, that the Athenian galleys stationed off Œniadæ were able to prevent Agesilaus and his army, on their return from an expedition into Acarnania, from crossing over to Peloponnesus, the king of Sparta being then at Calydon in Ætolia. Œniadæ must have been therefore much nearer that town than *Trigardon*. Polybius also states, that the city and territory of Œniadæ lay pretty nearly opposite to Dymæ in Achaia; and further adds, that the nearest distance between Cape Araxus in Peloponnesus and the shore of Œniadæ was only 100 stadia. (IV. 65.) Strabo gives this as the measurement between Dolicha, one of the Echinades, opposite to Œniadæ, and Cape Araxus. (X. p. 458.) This distance does not at all agree with the position of *Trigardon*. Finally, the latter place does not lie opposite to the Echinades, as Thucydides and Strabo report, but looks rather towards Zacynthus than the Peloponnesus. Upon the whole then I think we must search for the remains of Œniadæ to the east of the present mouth of the Achelous. The ruins which sir W. Gell describes as situated above *Missolonghi* and the lake of *Anatolico*, on the spot named *Kuria Irene*, seem to possess many of the characteristic features appertaining to Œniadæ<sup>1</sup>. It may however be doubted whether that town was so far from the Achelous, unless indeed the river once fell into the lake of *Antolico*, which is possible; and a tradition

<sup>1</sup> Itinerary of Greece, p. 297.

to that effect is alluded to by sir W. Gell, who strongly argues for the identity of the two places<sup>m</sup>. It should, however, be observed, that the remains visible at *Kuria Irene* are hardly considerable enough for so important a city as *Æniadæ*. Mr. Dodwell, who describes them very minutely, says, that the walls seem not to be above two miles in circuit; and the ruins of the theatre on the south side of the city shew it to have been the smallest building of the kind in Greece<sup>n</sup>: he is therefore of opinion that *Kuria Irene* cannot be *Æniadæ*, which he places at *Trigardon*<sup>o</sup>. This question, however, cannot be decided until the whole of the Paracheloïtis has been well examined. Sir W. Gell states that there are several appearances of ruined cities in the vicinity of *Kuria Irene*; one in particular at *Gardako*, which might be *Æniadæ*<sup>p</sup>.

We learn from Strabo that this ancient city was surrounded by marshes; which confirms the account of Thucydides. These marshes were principally three; one named Melite, thirty stadia long, and seven broad; a second, called Cynia, of twice the length and breadth of the former; and Uria, the third, which was the least considerable. The Cynia was a lagoon, as it communicated with the sea, from which the other two were separated by an interval of half a stadium. (X. p. 459.) But the general appearance of this coast has altered so materially, that it is not possible to identify it positively with the description of the Greek geographer. Melite is no longer discernible; but Cynia might

Melite  
palus.  
Cynia  
palus.  
Uria  
palus.

<sup>m</sup> Itin. of Greece, p. 297.

<sup>o</sup> Id. vol. II. p. 458.

<sup>n</sup> Class. and Topogr. Tour, vol. I. p. 97.

<sup>p</sup> Itin. of Greece, p. 298.

answer to the lake of *Anatolico*. Mr. Dodwell remarks, that the whole of this country has evidently undergone great changes, owing to the increase of land at the mouths of the Achelous and Evenus, and a proportionate encroachment of the sea in the intermediate plain<sup>9</sup>. Mr. Hobhouse conceives that the shallows at the mouth of the Achelous must have been formed by the gradual junction of the lakes, mentioned by Strabo, with the sea; and that the whole may thus have combined to form the present appearance of the marshes of *Messalonghi*.

Nasos.

Near Cœniadæ was a town or fortress called by Polybius, Nasos, or Nesos; a term which evidently implies an insular situation. Livy writes it Naxos; but that is probably a false reading. From the accounts of these two writers, Nasos seems always to have been included with Cœniadæ in the cessions of the latter place made by the Romans first to the Ætolians, and afterwards to the Acarnanians. (Polyb. IX. 2. Liv. XXVI. 24. and XXXVIII. 11.) If *Trigardon* is not Cœniadæ, it may represent Nasos, which was probably the port and arsenal of Cœniadæ; and, though now joined to the continent, might very well have been an island in ancient times.

Echinades  
insulæ.

Before quitting the mouth of the Achelous it will be proper to notice the numerous islands which formerly lay opposite to it, but which in process of time have for the most part become connected with the land by the alluvial deposits of the muddy waters of the river.

These rocks, as they should rather be termed, were known to Homer, who mentions them as being

<sup>9</sup> Dodwell's Tour, vol. I. p. 99. Hobhouse's Travels, p. 208.

inhabited; and as having sent a force to Troy under the command of Meges, a distinguished warrior of the Iliad.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων  
 Νήσων, αἱ ναίουσι πέρην ἁλὸς, Ἥλιδος ἄντα,  
 Τῶν αὖθ' ἡγεμόνευε Μήγης, ἀτάλαντος Ἀργεῖ.

IL. B. 625.

Dulichium, as it appears, was the principal of Dulichium. these islands; and its name occurs more than once in the Odyssey (A. 246. and II. 247.) as being well peopled and extensive. Its situation has never been determined by those who have commented on the poet; nor is it probable that much light can be thrown on the subject at this distant period. Strabo, who has entered largely on the question, takes much pains to refute those who confounded it with Cephallenia, or considered it as a town of that island. (X. p. 456.) He himself contends that the Dolicha of his time, situated at the mouth of the Achelous, opposite to Œniadæ, and 100 stadia from Cape Araxus, was the real Dulichium, (X. p. 458. Cf. Steph. Byz. v. Δουλίχιον, Eustath. in Hom. Odys. A. 246.) but it is very doubtful whether this place was ever of sufficient consequence to apply to Homer's description of that island. Dodwell, who has made some judicious observations on this head, thinks Dulichium may have been swallowed up by an earthquake; and mentions having been assured by some Greek sailors, that there was about two miles from Cephallenia an immersed island extending out for seven miles<sup>r</sup>. Herodotus informs us, that in his time half of these islands had been already joined by

<sup>r</sup> Classical Tour, vol. I. p. 107-8.

the Achelous to the mainland. (II. 10.) Thucydides, who describes at greater length the process by which this took place, expresses his opinion that the whole would in time be united to the Acarnanian continent, from the circumstance of their lying so close to each other as not to suffer the alluvial deposit, which was brought down in great quantities, to be separated and carried elsewhere.

Pausanias observed, that the entire junction of the Echinades, as predicted by Thucydides, had not taken place; which he accounts for by stating, that, in consequence of the Ætolians having been expelled from the plains of the Achelous, and ceasing to cultivate those lands, the river was no longer supplied with the same quantity of sediment as heretofore. This appears, however, a very unphilosophical way of reasoning, as it will be found upon examination that this cause operates in large rivers similarly circumstanced with the Achelous up to a certain degree, but that afterwards what is further contributed is lost in the immensity of the sea, without any perceptible progress being made. Were this otherwise, not only would all the remaining Echinades have been added to the continent, but, as Chandler supposes, the shores of Elis and Achaia might have been united to those of Acarnania and Ætolia\*. We should then have had the Nile joining Cyprus to Egypt, and both to Asia Minor; the Tanais filling up the Palus Mæotis, and the Danube the Euxine; events which are as far from occurring now as they were thousands of years ago, notwithstanding the

\* Vol. II. p. 343. ed. 8vo. Barbié du Bocage, t. III. not.  
See a note to this passage in 268. p. 489.  
the French edition by mons.



tendency of all these great rivers to form deltas at their mouths.

Strabo reports that the Echinades were very numerous, being all rugged and barren; Scylax indeed says, they were deserted, (Peripl. p. 13.) but this was not always the case according to Homer's account, and Stephanus names Apollonia as a town <sup>Apollonia.</sup> belonging to one of these islands, on the coast of Acarnania. (v. 'Απολλωνία.) Ovid reckons five, but Pliny enumerates nine, the names of which are Ægialia, Cotonis, Thyatira, Geoaris, Dionysia, Cyrenus, Chalcis, Pinara, Mystus. (IV. 11.) Artemita is another island mentioned by Strabo among those which had been annexed to the mainland. (I. p. 59.) Artemidorus speaks of it as a peninsula, and Rhianus, who is quoted also by Stephanus, named it in conjunction with the Oxeæ, which are other islands <sup>Artemita insula.</sup> more to the west. (v. 'Αρτέμιτα.) <sup>Oxeæ vel Thom insula.</sup>

Νήσοις ὁξείησι καὶ Ἀρτεμίῃ ἐπέβαλλον.

(Cf. Plin. IV. 1.) Strabo reports that these are the same which Homer calls Thoæ. (X. p. 458.)

Ἐνθεν δ' αὖ νήσοισιν ἐπιπρόεηκε Θεῶσιν,

Ὀρμαίνων ἢ κεν θάνατον φύγοι, ἢ κεν ἀλώῃ. OD. O. 298.

Stephanus Byz. supposes the Oxeæ to be Dulichium. (v. Δουλίχιον.) This group is commonly known by the name of *Curzolari*, but the most considerable amongst them retains the appellation of *Oxiæ*†. "The Echinades," says Mr. Dodwell, "at present belong to the inhabitants of Ithaca, and produce corn, oil, and a scanty pasture for sheep and goats. The names of some of the largest are *Oxeiai*, *Natoliko*, *Bromma*, *Petala*, *Scrofa*, *Scrofa poula*,

† Gell's Itiner. of Greece, p. 298.

"*Basiladi*, &c. There are a great many other "smaller rocks scattered about, which are entirely "deserted<sup>u</sup>." Another traveller informs us, "that "several of the *Echinades*, now hills in the plain, "appear to have ruins<sup>x</sup>."

Having now terminated the description of the Acarnanian coast, I shall proceed to examine what relates to the interior of that province. Ascending the Achelous, we find on its right bank, and about  
*Ænea.* seventy stadia from its mouth, the city of *Ænea*, noticed by Strabo alone, who states that this town was formerly situated higher up the river, but was afterwards removed to the position above mentioned. (X. p. 450.) Palmerius supposes that Plutarch also alluded to this place, but, as he does not quote the passage, we are left in uncertainty on that point. I think it not improbable that the ruins of *Trigardon* represent the more recent *Ænea*, and that those, which are to be seen at *Palæo Catouna*, answer to the more ancient town of Strabo. Meletius seems to have confounded *Ænea* with *Æniadæ*<sup>y</sup>. Higher up  
*Stratus.* the Achelous, and still on the right bank, was *Stratus*, the principal city of Acarnania, of which frequent mention is made in history. Thucydides implies that it was a considerable town, and relates at some length an attack made upon it by the Peloponnesian forces, under Cnemus, and a numerous army of Epirots, together with other barbarians. The latter, having advanced incautiously close to the walls, fell into an ambuscade, and were defeated with loss. This repulse compelled the Lacedæmonian commander to give up the attempt, and withdraw his forces. (II.

<sup>u</sup> Dodwell's Classical Tour,  
V. I. p. 109.

<sup>x</sup> Itiner. of Greece, p. 298.

<sup>y</sup> T. II. p. 292.

80. et seq. and III. 106.) Xenophon also, in his account of the expedition of Agesilaus into Acarnania, speaks of Stratus as being the capital of that province. (Hell. IV. 6. Cf. Diod. Sic. XVIII. 707.) Many years afterwards we find it in the hands of the Ætolians, when that people had possessed themselves of a great portion of Acarnania; hence it is that Livy calls it a town of Ætolia. (XXXVI. 11. Cf. Polyb. IV. 63. and V. 14. and 96.) That historian recounts an expedition undertaken by Perseus, king of Macedonia, to surprise Stratus, but being anticipated by the Roman general Popilius, who marched from Ambracia and occupied the city, he was compelled to desist from his enterprise. (XLIII. 22.) Livy, it should be observed, improperly describes Stratus as situated above the Ambracian gulf, whereas it was placed at a considerable distance from its shore, on the banks of the Achelous; it is probable, as Palmerius observes, that he mistook Polybius in this place, who had said, ὑπὲρ τὸν Ἀμβρακικὸν κόλπον, meaning beyond the Ambracian gulf. (Liv. XXXVI. 11.<sup>2</sup>) Strabo informs us, that it stood about two hundred stadia above the mouth of the Achelous, which was navigable as far as its walls. (X. p. 450.) But it is not easy to comprehend the geographer's meaning when he observes, that Stratus was half way, or in the middle of the way, between Alyzia and Anactorium. The map will at once shew that this statement is inadmissible; and I am persuaded, that he intended to state simply that Stratus lay on the road from Alyzia to Naupactus and Rhium; which is quite correct, and requires very little alteration in

\* Græc. Ant. L. III. c. 5. p. 386.

the text<sup>a</sup>. I agree with Palmerius in supposing that in Cicero's Oration against Piso we should read for Arsinoen, Thracum, Naupactum, &c. Arsinoen, Stratum, Naupactum. Arsinoe, as we shall see, was a town of Ætolia, close to Stratus, and also on the road to Naupactus. (Cic. Orat. in L. Pis. 37. Athen. III. p. 45. Cf. Pomp. Mel. II. 3. Plin. IV. 1. Pausan. Eliac. II. 2. Steph. Byz. v. Στρατός.) A modern traveller, who has explored the antiquities of Acarnania and Epirus, reports, that the ruins of this ancient city are still to be seen on the right bank of the Achelous; on the site called *Porta* by the natives the walls and towers in many places remain entire<sup>b</sup>. South of Stratus, and on the same side of Metropolis. the river, was Metropolis, another Acarnanian town mentioned only by Polybius and Steph. Byz. (v. Μητρόπολις.) The former states, that this place was situated below Stratus, but a little above a ford of the Achelous, which was close to the Ætolian town of Conope. Metropolis was taken and burned, with the exception of the citadel, by Philip III. king of Macedon, in one of his expeditions against the Ætoli-ans. (IV. 64.) I am inclined to suppose that the vestiges seen by Mr. Hobhouse at *Ligustoriki* belong to this place<sup>c</sup>.

Near that spot, and on the same bank, the Achelous receives a small river, to which modern maps give the name of *Aetos*. This must be the Anapus of Thucydides, distant, according to that historian,

<sup>a</sup> κείται δὲ ὁ Στρατός κατὰ μέσσην τῆς ἐξ Ἀλυζίας ὁδὸν εἰς Ἀνακτόριον should be read, κείται δὲ ὁ Στρατός κατὰ μέσσην τῆς ἐξ Ἀλυζίας ὁδὸν εἰς Ναύπακτον ἢ Ῥίον. Mr. Barbié du Bocage reads, εἰς Ἀν-

τιβρίον. Anal. des Cartes pour le Voyage du jeune Anach. p. 23. ed. 1788.

<sup>b</sup> Pouqueville, Voyage en Albanie, t. III. p. 152.

<sup>c</sup> Travels in Albania, p. 199.

eighty stadia from Stratus. (II. 82.) In the vicinity of this town was a place called Rhynchus, as we <sup>Rhynchus.</sup> learn from Athenæus on the authority of Polybius. (Athen. III. 48.)

North-west of Metropolis we must look for the town named Phytia by Thucydides, but Phœtiæ by <sup>Phytia vel Phœtiæ.</sup> Polybius. The former, speaking of the expedition of the Lacedæmonians against the Acarnanians, which led to the battle of Olpæ, relates, that, having crossed the Achelous, and traversed the district of Stratus, they passed by Phytia. (III. 106.) It was in the hands of the Ætolians when it was attacked by Philip of Macedon, in the expedition already alluded to under the head of Metropolis, and after a defence of two days it yielded to the vigorous attacks of the Macedonians. (Polyb. IV. 63.) Steph. Byz. (v. Φοιτίαι,) observes, that it derived its name from Phœtius son of Alcmaeon. It is probable that the ruins observed by Mr. Hobhouse at *Aeto*, near *Makalla*, are those of Phœtiæ, as the situations agree, and there is also some similarity in the name <sup>d</sup>.

The remains of an ancient town somewhat to the north of this spot may perhaps belong to Coronta, <sup>Coronta.</sup> which Thucydides places in Acarnania, and apparently in the vicinity of Stratus. The historian informs us, that in the commencement of the war, the Athenians, having landed a force in Acarnania, marched into the interior, and expelled from Coronta those who did not appear favourable to their interests, and brought back Cynes son of Theolytus, who had probably been driven out by the adverse party. (Thuc. II. 102. Steph. Byz. v. Κορόντα.)

<sup>d</sup> Travels in Albania, p. 199.

Medeon.

North-west of Phœtiæ was Medeon, an Acarnanian city of some note, which Thucydides mentions in conjunction with the former town. (III. 106.) But it is from Polybius and Livy that we collect the most important transactions relative to the history of this place. Polybius states that about the year 523 of Rome, or between the first and second Punic wars, the Ætolians, who had already conquered most of the Acarnanian towns, but had hitherto failed in their attempt to persuade the Medionians to join the Ætolian league, determined to attack their town with all the force they could collect. The siege was accordingly undertaken, and the place was reduced to great distress: so certain indeed were the Ætolians of becoming masters of it, that their prætor, who was about to resign his office for the year, petitioned that the honour of dedicating the arms on the capture of the city, and inscribing his name thereon, should belong to him, who had conducted the siege, and not to his successor. Whilst the Ætolians were, however, debating on this point, an Illyrian fleet, carrying troops hired for the service of Macedon by Demetrius king of Macedon, appeared off the Acarnanian coast, and landed a strong corps of Illyrians, who marched immediately to give the besiegers battle. The Ætolians, pressed on both sides by these fresh enemies and the Medionians, were driven from the field with great slaughter, and the loss of all their camp, arms, and baggage. (IV. 3.) Polybius does not state that the Medion of which he is here speaking was in Acarnania; and, as there was an Illyrian, as well as a Bœotian and Phocian town so called, it might be uncertain to which of these his narrative would apply, if Thucydides had not assured

us of the existence of a city of that name in Acarnania also. Livy relates, that many years after, Antiochus king of Syria, having crossed over into Greece with the view of making war upon the Romans, possessed himself of Medeon and other Acarnanian towns by surprise, with the aid however of some of the principal inhabitants. (XXXVI. 11. and 12.) Steph. Byz., who quotes the eighteenth book of Polybius, calls it Medion; but it is supposed that the Medeon which he assigns to Epirus is the same town. Polybius's account leads us to infer that Medeon was at no great distance from the sea. Accordingly we find in this direction a small place named *Medenico*, possessing remains of antiquity, and situated above a small lake, as laid down in modern maps.

North of Medeon we must place Thyrium, an-Thyrium. other Acarnanian city, of some strength and importance, as we learn from Xenophon, (Hell. VI. 2, 25.) but of which mention occurs more frequently towards the close of the Grecian history, where it begins to be intermixed with the affairs of Rome. At this time the Acarnanians, driven from their southern possessions, as well as from the Achelous on the east, were confined to a narrow tract of country in the immediate vicinity of Leucadia, which was their capital. Antiochus, having then obtained possession of Medeon, sought also to make himself master of Thyrium; but the inhabitants, rendered more cautious by the fate of their neighbours, and encouraged by the arrival of some Roman ships at Leucas, closed their gates, and determined upon resistance; when Antiochus, not prepared for a siege, withdrew his forces, and soon after

retired from Acarnania, leaving, however, garrisons in the towns he had secured. (Liv. XXXVI. 11. and 12.) The Ætolians had failed some years before in an attempt to surprise Thyrium by night, when they landed some troops from their fleet, which was infesting the neighbouring coast. (Polyb. IV. 6. and 25.) Polybius, it should be observed, sometimes writes the name of this city *Θούριον*. (XVII. 10. and XXVIII. 5. Cf. Androtion. ap. Steph. Byz. v. *Θυρέα*.) Livy relates, that some Ætolian envoys, on their way from Stratus to Ambracia, during the siege of the latter town, were intercepted by the Acarnanians, and placed in security at Thyrium, which is there, however, called Tyrreum; but it is clear, by referring to Polybius, (Frag. XXII. 12.) that the same place is signified. (Cf. Liv. XLIII. 17.) That Thyrium was situated between Alyzia and Leucas we collect from Cicero, who, after leaving the latter town, writes to a friend from Thyrium, where he remained, as he says, two hours, being then on his way to Leucas. (Ad Fam. XVI. 5.) From an epigram already quoted under the head of Nicopolis<sup>e</sup>, it is further evident that Thyrium was in the vicinity of that colony, being one of the many towns whose downfall was caused by the caprice of Augustus. Its ruins probably exist to the north-east of Leucas, in the district of *Cechrophyla*, where, according to Meletius, considerable vestiges of an ancient town are to be seen<sup>f</sup>.

Derium.

A place called *Deroua*, in the same vicinity, but more to the west, seems to preserve in its name some trace of an obscure town of Acarnania, noticed only by Diodorus Siculus, who states, that by

<sup>e</sup> T. I. p. 136.

<sup>f</sup> T. II. p. 291.



Cassander's advice its inhabitants, whom he calls *Δερίεις*, migrated to Agrinium, that position apparently affording greater security, besides possessing other advantages<sup>g</sup>. (XVIII. 707.)

In addition to the towns already mentioned, there are a few other, apparently inconsiderable places, whose names have been preserved by Stephanus Byz. Such are Athenæ, said to have been once built by the Athenæ. Athenians, (v. *Ἀθῆναι*.)—Lampe, (v. *Λάμπη*.)—Mara-Lampe, thus, (v. *Μάραθος*;) but this is probably an error in our copies of Stephanus; and the island Marathe, *Marathus*, now *Marathonisi*, near Zacynthus, is perhaps alluded to by the lexicographer.—Melos, a village *Melos*, which is said by Meletius to retain the name of *Mela*<sup>h</sup>, (v. *Μῆλος*.)

In the interior of Acarnania was a considerable lake, of which Xenophon makes mention in his account of the expedition undertaken by Agesilaus. (Hell. IV. 6.) It is called at present by the natives *Nixero*, as Mr. Hobhouse reports, who estimates its length at six miles<sup>i</sup>. The district and town of Lim-Limnæa, alluded to by Thucydides, lay probably in its vicinity, and derived their name from that circumstance. (III. 106.)

The same historian informs us, that a wild and desert mountain named Thyamus, situated in this *Thyamus* direction, formed the boundary of Acarnania, and <sup>mons.</sup> the territory of the Agræi. (Thuc. III. 106.)

This small nation appears from Thucydides to Agræi. have been independent of the Acarnanian confederacy at the commencement of the Peloponnesian war. We find them at that time governed by a

<sup>g</sup> Agrinium will be spoken of in the next section.

<sup>h</sup> T. II. p. 292.

<sup>i</sup> Travels in Albania, p. 199.

Agrais regio.

native prince named Salynthius, who was the ally of the Ambraciots. After the overthrow at Olpæ, those Peloponnesians and Ambraciots who escaped from the field took refuge in the territory of this sovereign, which Thucydides terms Agrais. (III. 111.) At a subsequent period, however, the Agræi are stated to have been conquered by the Acarnanians and Athenians under the command of Demosthenes. (IV. 77.) Strabo calls them an Ætolian tribe, (X. 449.) and we may collect from Polybius that they were not accounted Greeks, but Barbarians. (Frag. XVII. 5. Liv. XXXII. 34. Cf. Steph. Byz. v. Ἀγραῖσι.) In Cicero we find them named Agrinæ, "ex oppidis Agrinarum et Dolopum," (Orat. in Pis. 37.) but it is probable that we ought to read "Agriniorum et Dolopum," or "Agræorum." The territory of this small nation extended on both sides of the Achelous, since it was traversed by that river, as Thucydides reports. (II. 102. Strab. X. 449.) That they possessed some towns is apparent from the passage of Cicero above cited; and Agrinium, better known as an Acarnanian or Ætolian city, originally perhaps belonged to them. If we may trust to Meletius's statement, their capital was called Agrais as well as their territory; its ruins are still apparent on the site named *Agriada*, to the east of the Amphilochean Argos<sup>k</sup>. Strabo speaks also of a place called Ephyre in their district. (VIII. p. 338. Cf. Steph. Byz. v. Ἐφύρη.)

Ephyre.

Petitarus fl.

The river which Livy notices under the name of Petitarus as flowing near Stratus, (XLIII. 22.) is now called *Vounicovo*. It comes from the country of the ancient Agræi, and falls into the Achelous

<sup>k</sup> Geogr. Ant. et Nov. t. II. p. 292. Pouqueville, t. III. p. 496.

about five miles above the ruins of Stratus, which agrees with Livy's narrative.

We have already adverted to the Amphilochi at <sup>Amphilo-</sup>the commencement of this section; they occupied <sup>chi.</sup>the shores of the Ambracian gulf, and the mountainous tract of country north of the Agræi. Like the latter, they were ranked rather with the Barbarians than the Greeks; but Strabo seems to class them with the tribes of Epirotic, not with those of Ætolian origin. (VII. p. 326.) They at length formed part however of the Ætolian republic, when that people had so greatly increased their territory, and were afterwards conquered by Philip son of Demetrius; but on the recovery of Athamania from that prince, they were again annexed to Ætolia. (Liv. XXXVIII. 3.) We hear of no other towns belonging to the Amphilochi besides Argos, of which some account has been already given. In the vicinity of that city was a spot called Crenæ, or the Fountains, where, according to Thucydides, the Acarnanians and Amphilochians posted themselves to prevent the Lacedæmonians from effecting a junction with the Ambraciots at Olpæ; but they failed in this endeavour, owing to the enemy's having taken a different route. (III. 105.) This site seems to answer to that which is laid down in modern maps under the name of *Kouphara* fountain<sup>1</sup>. On the confines of the Ambracian territory were two hills named Idomene, where, as Thucydides relates, the <sup>Idomene</sup>Ambraciot reserve was surprised and cut to pieces <sup>colles.</sup>by the Acarnanians and Amphilochians under Demosthenes. (III. 113.)

<sup>1</sup> Pouqueville says it is the only fountain to be found in this part of Acarnania. T. III. p. 489.

Before we quit the Amphilochian district it seems necessary to point out a river of some note in antiquity which was said to flow through it; but there were phenomena connected with the description given by ancient geographers of its course which have led to a doubt of its real existence. It is from Strabo more especially that we collect this information. Speaking of the submarine passage of the Alpheus, and its pretended junction with the waters of Arethusa, he says, a similar fable was related of the Inachus fl. the Inachus, which, flowing from mount Lacmon in the chain of Pindus, united its waters with the Achelous, and passing under the sea, finally reached Argos in Peloponnesus. Such was the account of Sophocles, as appears from the passage here quoted by the geographer, probably from the play of Inachus<sup>1</sup>. (VI.)

..... ρεῖ γὰρ ἀπ' ἄκρας  
 Πίνδου, Λάκμου τ' ἀπὸ Πεῤῥαιβῶν  
 Εἰς Ἀμφιλόχους κ' Ἀκαρνᾶνας  
 Μίσγει δ' ὕδασιν τοῦ Ἀχελῶου  
 Καὶ ὑποβάς ἐνθ' εἰς Ἀργὸς  
 Διὰ κύμα τεμάτων, ἤκει δῆμον  
 Τὸν Λυρκείου.

Strabo, however, regards this as an invention of the poets, and says that Hecatæus was better informed on the subject when he affirmed that the Inachus of the Amphilochians was a different river from that of the Peloponnesian Argos. According to this ancient geographical writer the former stream flowed from mount Lacmus; whence also the Æas, or Aous,

<sup>1</sup> I have given these verses according to the arrangement of Tyrwhitt in a note to the

Oxford Strabo, p. 391. vol. I. Cf. Soph. Frag. ed. Oxon. 1820.

derived its source, and fell into the Achelous, having, like the Amphilochian Argos, received its appellation from Amphilochus. (Strab. VI. p. 271.) This account is sufficiently intelligible: and in order to identify the Inachus of Hecataeus with the modern river which corresponds with it, we have only to search in modern maps for a stream which rises close to the Aous or *Voïoussa*, and, flowing south, joins the Achelous in the territory of the ancient Amphilochi. Now this description answers precisely to that of a river which is commonly looked upon as the Achelous itself, but which I am persuaded is in fact the Inachus, since it agrees so well with the account given by Hecataeus; and it should be observed that Thucydides places the source of the Achelous in that part of Pindus which belonged to the Dolopes, a Thessalian people, who occupied, as we have seen, the south-eastern portion of the chain. (Thuc. III. 102.) Modern maps indeed point out a river coming from this direction, and uniting with the Inachus, which, though a more considerable stream, was not regarded as the main branch of the river. Strabo elsewhere repeats what he has said of the junction of the Inachus and Achelous. (VII. p. 327.<sup>m</sup>) But in another passage he quotes a writer whose report of the Inachus differed materially, since he represented it as traversing the district of Amphilochia, and falling into the gulf. This was the statement made by Ephorus, (ap. Strab. VII. p. 326.)

<sup>m</sup> In this passage there is little doubt that we ought to read, with Xylander and Casaubon, Ἀραχθός for ὁ Πατῶς; in which case it is evidently the Arachthus which falls into

the Ambracian gulf, and the Inachus into the Achelous: the editor of the French Strabo has however expressed the reverse of this in his translation. T. III. p. 114.

and it has led some modern geographers and critics, in order to reconcile these two contradictory accounts, to suppose that there was a stream which, branching off from the Achelous, fell into the Ambracian gulf near Argos; which is more particularly the hypothesis of D'Anville<sup>n</sup>; but modern travelers assure us that there is no such river near the ruins of Argos<sup>o</sup>, and in fact it is impossible that any stream should there separate from the Achelous, on account of the Amphilocheian mountains which divide the valley of that river from the gulf of *Arta*. Mannert considers the small river *Krikeli* to be the representative of the Inachus<sup>p</sup>; but this is a mere torrent, which descends from the mountains above the gulf, and can have no connection with mount Lacmus or the Achelous. All ancient authorities agree in deriving the Inachus from the chain of Pindus. Aristotle said that the Inachus and Achelous both flowed from that ridge of mountains. (Meteor. I. 13.) So also Lucan :

Purus in occasus, parvi sed gurgitis, Æas  
 Ionio fluit inde mari: nec fortior undis  
 Labitur avectæ pater Isidis, et tuus, Æneu,  
 Pene gener crassis oblimat Echinadas undis.

VI. 361.

(Cf. Steph. Byz. v. Λάκμων, Vib. Seq. de Flum.) So persuaded am I, on the authority of Hecatæus, that the Inachus ought to be considered as a branch of the Achelous, that I would venture to alter the words Ἰναχον δὲ, τὸν διὰ τῆς χώρας ρέοντα ποταμὸν εἰς τὸν κόλπον, in the passage which Strabo cites from Epho-

<sup>n</sup> See his Map of Ancient Greece.

<sup>o</sup> Holland's Tr. t. II. p. 225.  
<sup>p</sup> Geogr. t. VIII. p. 65.

rus, into Ἰναχον δὲ, τὸν διὰ τῆς χώρας ῥέοντα ποταμὸν εἰς τὸν Ἀχελῷον.

Palmerius thinks, that, in the narrative given by Plutarch of the migrations of the Ænians in his "Quæstiones Græcæ," allusion is made to the Inachus; which is not improbable; but the account is so obscure, that it leads to no certain conclusion<sup>9</sup>.

Having explained what regards the interior of Acarnania, I shall proceed to notice briefly the roads which intersected that province. There were military communications between its several parts; as for instance, between Ambracia and the Amphilo-chian Argos, and between the latter and Stratus; as we learn from the different passages cited from various authors in the course of this section; but the Roman Itineraries have only furnished us with the detail of one route, which led from Actium along the coast to Calydon in Ætolia. The distances are as follows in the Table:

Ancient names.	Modern names.	Distances in Roman miles.
Actia Nicopoli	<i>Azio</i>	
Perdioricto	<i>Fort Tèchia</i>	- XV.
Halyzia	<i>Ælias</i>	- XX.
Acheloum fl.	<i>Aspropotamo</i>	- XXXIII <sup>1</sup> .
Evenum fl.	<i>Fidari</i>	- X <sup>s</sup> .
Calydona	- - -	- X.

The islands of Ithaca, Cephallenia, and Zacynthus, with some others of less note, were situated at no great distance from the Acarnanian shores.

<sup>9</sup> Græc. Ant. l. II. c. 7. p. 320.

<sup>1</sup> The Itinerary of Antoninus only allows twenty-five miles from Actium to the Achelous; but this is evidently faulty, and

the numbers must be corrected from the Table. Antonin. Itin. p. 325. ed. Wessel.

<sup>s</sup> This number must be corrected to XX, as in the Antonine Itinerary, p. 325.

Ithaca in-  
sula.

Ithaca, now *Theaki*, lies directly south of Leucadia, from which it is distant about six miles. The extent of this celebrated island, as given by ancient authorities, does not correspond with modern computation. Dicæarchus describes it as narrow, and measuring eighty stadia, meaning probably in length, (Græc. Stat. v. 51.) but Strabo affirms, in circumference; which is very wide of the truth, (X. p. 455.) since it is not less than thirty miles in circuit, and, according to Pliny, only twenty-five. (IV. 12.) Its length is nearly seventeen miles, but its breadth not more than four.

To enter into a minute account of this spot, which derives all its celebrity from the poetry of Homer, would exceed the proposed limits of this work. I shall therefore content myself with citing such passages from the great epic poet as are most descriptive of its topography, referring the reader for more particular information on the ancient and present state of Ithaca to sir W. Gell's very learned and interesting work.

Eustathius asserts that it derived its name from the hero Ithacus, (ad Il. B. 632.) who is mentioned by the poet in the Odyssey, P. 207. That it was throughout rugged and mountainous we learn from more than one passage of the latter poem, but especially from that where Telemachus says to Menelaus,

Ἐν δ' Ἰθάκῃ οὐτ' ἄρ' δρόμοι εὐρέες, οὔτε τι λειμῶν  
Αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.  
Οὐ γάρ τις νήσων ἱππύλατος, οὐδ' εὐλείμων,  
Ἄλλ' ἀλὶ κεκλίεται· Ἰθάκῃ δέ τε καὶ περὶ πασέων.

OD. Δ. 605.

and Ulysses to the Phæacians,



Τρηχεῖ, ἀλλ' ἀγαθὴ κουροτρόφος· οὔτι θῶγε  
 Ἥης γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.

OD. I. 27.

And yet a few lines before he had observed,

Αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἀλλ' κεῖται  
 Πρὸς ζόφον, αἱ δὲ τ' ἀνευθε πρὸς ἥῳ τ', ἡέλιόν τε—

This seeming contradiction is noticed by Strabo, who thinks that by the epithet *χθαμαλὴ* the poet intended to express the proximity of Ithaca to the continent, while by that of *πανυπερτάτῃ* he meant to denote its more northern situation with regard to Cephallenia and Zacynthus. (Strab. X. p. 455.)

The highest and most remarkable mountain in the island is that so often alluded to under the name of Neritus.

Neritus  
mons.

Ναιετάω δ' Ἰθάκην εὐδαιελον· ἐν δ' ὄρος αὐτῇ  
 Νήριτον, εἰνοσίφυλλον, ἀριπρεπές.

OD. I. 21.

Οἱ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον—

IL. B. 632.

Jam medio apparet fluctu nemorosa Zacynthos,  
 Dulichiumque, Sameque, et Neritos ardua saxis.  
 Effugimus scopulos Ithacæ, Laërtia regna,  
 Et terram altricem sævi execramur Ulixi.

ÆN. III. 270.

(Cf. Lycophr. v. 768. Strab. loc. cit. Plin. IV. 12. Eustath. ad loc. cit. Odyss.) According to Mr. Dodwell the modern name is *Anoi*, which means *lofty*; he observes also, that the forests spoken of by Homer have disappeared; it is at present bare and barren, producing nothing but stunted evergreens and aromatic plants.

There was also another mountain to which the poet applies the name of Neion :

Neion  
mons.

Νηῦς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος,  
'Εν λιμένι 'Ρεΐθρῳ, ὑπὸ Νηΐῳ ὑλήεντι. OD. A. 185.

'Ημεῖς ἐξ 'Ιθάκης ὑπὸ Νηΐου εἰλήλουθμεν— OD. Γ. 81.

(Cf. Strab. loc. cit. Eustath. ad Odys. A. 186. Steph. Byz. v. Νηΐον.) This is thought to be the range at present called *Stephano-bouni*, opposite to Neritos, on the north side of the bay of *Aitos*.

Ithaca  
urbs.

It is evident from several passages in the Odyssey that there was a city named Ithaca, probably the capital of the island, and the residence of Ulysses, (Γ. 80.) which was apparently placed on a rugged height, from the following lines :

'Αλλ' ὅτε δὴ στείχοντες ὁδὸν κάτα παιπαλόεσσαν  
'Αστος ἐγγὺς ἔσαν, καὶ ἐπὶ κρήνην ἀφίκοντο  
Τυκτὴν, καλλίροον, ὅθεν ὕδρεύοντο πολῖται—

OD. P. 204.

Phorcys  
portus.

Its ruins are generally identified with those crowning the summit of the hill of *Aito*; "Part of the " walls which surrounded the acropolis are said to " remain; and two long walls on the north and " south sides are carried down the hill towards the " bay of *Aitos*. In this intermediate space was the " city. These walls are in the second style of early " military architecture, composed of well-joined irregular polygons, like the walls of the Cyclopiian " cities of Argos and Mycenæ. The whole was " built upon terraces, owing to the rapid declivity " of the hill<sup>1</sup>." The port called by Homer Phorcys, and which he describes so accurately, is now known by the name of *Port Molo*.

Φόρκυος δέ τίς ἐστι λιμὴν ἀλίοιο γέροντος,  
'Εν δήμῳ 'Ιθάκης· δύο δὲ προβλήτες ἐν αὐτῷ

<sup>1</sup> Dodwell's Tour, t. I. p. 66.

Ἄκται ἀπορρώγες, λιμένος ποτισεπτηῦται·  
 Αἷ τ' ἀνέμων σκεπώσσι δυσάων μέγα κῦμα  
 Ἐκτοθεν· ἔντοσθεν δὲ ἄνευ δεσμοῖο μένουσι  
 Νῆες εὖσσελμοι, ὅταν ὄρμου μέτρον ἴκωνται. OD. N. 96.

But there was another haven, called **Rheithron**, situated apparently under mount **Neïon**, Rheithron  
portus.

Ἐν λιμένι Ῥεῖθρων, ὑπὸ Νηΐῳ ὑλήεντι. OD. A. 186.

Ἦξει γὰρ, ἤξει ναύλοχον Ῥεῖθρου σκέπας  
 Καὶ Νηρίτου πρηῶνας. LYCOPHR. 768.

(Cf. Eustath. ad Odys. loc. cit.) which seems to correspond with that of *Bathy*. Dicæarchus, it may be observed, speaks of three ports. (Strat. Græc. v. 52.)

Besides Ithaca, Homer notices two other cities or fortresses.

Οἱ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
 Καὶ Κροκύλει' ἐνέμοντο, καὶ Αἰγίλιπα τρηχεῖαν—  
 IL. B. 632.

The first of these, Crocyleum, is acknowledged also by Steph. Byz., (v. *Κροκύλειον*), who cites Heracleon as his authority. This writer reported that Ithaca was to be divided into four parts, called Neritum, Neium, Crocyleum, and Ægireus. The latter probably is the Ægilips of Homer. Strabo, however, insists that Crocylum was in Acarnania, (X. p. 451.) but there is reason to suppose that he was in error, mistaking the Crocyleum of Ithaca for the town of the same name which Thucydides notices in Ætolia<sup>u</sup>. In the southern part of the island is a spring, at no great distance from the shore, which is supposed to be the fountain Arethusa of the Odyssey, since above it rises a rock still called *Koraka*.

<sup>u</sup> Palm. Græc. Ant. l. IV. c. 22. p. 505. and Notes to the French Strabo, vol. IV. p. 35.

. . . . . αἱ δὲ νέμονται

Πὰρ Κόρακος πέτρῃ, ἐπὶ τε κρήνῃ Ἀρεθούσῃ—

OD. N. 407.

The fondness with which Homer evidently dwells on the scenery of Ithaca, gave rise to the report that he was a native of that place; and we accordingly find it enumerated among the seven cities which disputed the honour of having given birth to the poet.

Ἑπτὰ πόλεις μάρναντο σοφὴν διὰ ρίζαν Ὀμήρου  
Σμύρνα, Χῖος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθῆναι.

ANTIP. SID. EP. XLIV. 486.

But his biographer, who is supposed to be Herodotus, accounts for this perfect knowledge of the island, from his long residence there in the course of his travels. Being detained at Ithaca by a severe disorder of the eyes, he is said to have been most kindly and hospitably entertained by Mentor, one of its principal inhabitants, whom he has made so prominent a character in the Odyssey. (Herod. Vit. Hom. 7.) Aristotle wrote on the constitution of Ithaca. (ap. Etymol. Magn.) The present population of the island amounts to about 8000 souls. It produces only corn sufficient to maintain the inhabitants half the year. Its exports are wine, currants, and oil.

Between Ithaca and Cephallenia was an islet  
Asteris in- called Asteris, where Homer describes the suitors as  
sula. lying in wait for Telemachus on his return from  
Sparta and Pylos.

Ἔστι δέ τις νῆσος μέσση ἀλλὶ πετρήεσσα,  
Μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
Ἄστερις, οὐ μεγάλη λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
Ἀμφίδυμοι τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

OD. Δ. 844.

Demetrius of Scepsis contended that Asteris had undergone great changes since Homer's time; but this was denied by Apollodorus, who states that it contained a town named Alalcomenæ. (ap. Strab. X. <sup>Alalcomenæ.</sup> p. 456.) Plutarch, however, speaks of Alalcomenæ as being in Ithaca. (Istr. Alex. ap. Plut. Quæst. Græc.) Stephanus Byz. writes it Alcomenæ. The modern name of *Didaskalio* is supposed to answer to this islet or rock of Homer.

Cephalenia is situated to the west of Asteris, and <sup>Cephalenia insula.</sup> to the south-west of Ithaca, from which it is separated by a strait of six miles. Strabo asserts that it was about three hundred stadia in circuit, or thirty-eight miles, (X. p. 456.) Pliny, forty-four miles, (IV. 12.) but both are very short of the real measurement, which is little less than one hundred and twenty miles. Agathemerus was more correct in estimating its length alone at four hundred stadia. (I. 5.) The more ancient name of this large island was Samos, as we learn from Homer.

Ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης.

OD. Δ. 671.

Οἱ τε Ζάκυνθον ἔχον, ἡδ' οἱ Σάμον ἀμφενέμοντο—

IL. B. 634.

But the poet elsewhere speaks of the Cephalenians as the subjects of Ulysses.

Αὐτὰρ Ὀδυσσεὺς ἤγε Κεφαλλῆνας μεγαθύμους—

IL. B. 631.

Αὐτὰρ ὁ πλησίον εἰσθήκει πολύμητις Ὀδυσσεύς·

Πὰρ δὲ, Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί—

IL. Δ. 329.

All the writers of antiquity agree in deriving the name of Cephalenia from Cephalus, who settled there after his expedition against the Teleboæ, in

which he was assisted by Amphitryon. (Eaphrod. ap. Etymol. Magn. Heracl. Polit. Fragm. Pausan. Attic. 37. Strab. X. p. 456.) The Cephallenians did not share in the glory of the victory of Salamis, but one of their cities sent a few soldiers to Plataea. (Herod. IX. 28.) Prior to the Peloponnesian war the whole island was conquered by an Athenian fleet commanded by Tolmides. (Diod. Sic. XI. 286.) But its subjugation does not appear to have been permanent; since Thucydides mentions, that towards the commencement of the war it was brought under the dominion of Athens, without a struggle, by a fleet of one hundred triremes. (II. 30.)

Palle vel  
Pale.

The historian informs us on this occasion that there were four cities in the island, Palle, or Pale, Cranii, Same, Proni. The first of these is stated to have furnished two hundred soldiers to the army which fought at Plataea, (Herod. IX. 28.) and a few ships to the Corinthians in their war with Corcyra. (Thuc. I. 27.) Many years after, when most of Acarnania and the islands had fallen into the hands of the Ætolians, it was besieged by Philip of Macedon. From Polybius, who describes this transaction, we collect, that Pale, or Palæa, or Palus, as he writes it in one passage, was situated near the sea, in that part of the island which looks towards Zacynthus. It possessed an ample and fertile territory; and must have been a place of considerable strength, from the defence it was enabled to make against the Macedonian troops. Its walls, however, having been at length undermined, and a breach effected, a general assault took place; which must have succeeded, had not the treachery of Leontius, one of Philip's principal officers, caused the

attack to fail. Owing to this circumstance the siege was abandoned. (Polyb. V. 4.) Mention of Pale occurs also in Livy, XXXVIII. 28, who affirms, that, after the conquest of Ætolia, most of the Cephallenian towns submitted to the Romans. Pale, among others, gave hostages. It still existed in Strabo's time. (X. p. 455.) That geographer informs us, that some ancient writers, among whom was Pherecydes, identified that town with Dulichium; but this opinion he rejects, (X. p. 456.) while Pausanias adopts it. (Eliac. II. 15.) The ruins of this ancient city are said to exist a little to the north of the modern *Lixuri*<sup>a</sup>.

The town of Cranii was situated, according to Cranii. Strabo, in the same gulf with that of Pale. (X. p. 456.) We learn also from Thucydides that it was near the sea, as he reports that a Lacedæmonian fleet landed some troops with a view of obtaining possession of the town; but, being deceived by the inhabitants, they were forced to reembark with loss. (II. 34.) Subsequently we find the Athenians establishing the Messenians in Cranii, upon their quitting Pylos, when that fortress was restored to the Lacedæmonians. (V. 35.) Mention of this place occurs also in Livy, XXXVIII. 28. and Steph. Byz. v. Κράνιος. Dr. Holland says "this city stood on an eminence at the upper end of the bay of Argostoli; and its walls may yet be traced nearly in their whole circumference, which he conceives to be almost two miles. On the north-east side, where they follow the summit of a steep ascent,

<sup>a</sup> Melet. Geogr. vol. II. p. 302. epigraph ΠΑ. or ΠΑΑ. with the head of the hero Cephalus.

The coins of Pale have the Sestini, Monet. Vet. p. 49.

“ they are built with the greatest regularity, and  
 “ show the remains of a gateway, and several towers.  
 “ The structure is that usually called Cyclopian<sup>b</sup>.”

Same.

Same was the only town in the island noticed by  
 Homer; from which we may infer that it was the  
 most ancient and considerable.

Ἐκ δὲ Σάμης πίσυρές τε καὶ εἴκοσι κοῦροι ἔσιν.

OD. Π. 249.

It was maintained by Apollodorus, that the poet  
 used the word Samos to designate the island, and  
 Same the town. It is certain, however, that in the  
 passage

Ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,  
 Δουλιχίῳ τε, Σάμῃ τε, καὶ ὑλήεντι Ζακύνθῳ—

OD. Π. 122.

the latter name is applied to the island. (Strab. X.  
 p. 453.) When Cephallenia submitted to the Ro-  
 mans, Same, with other towns, gave hostages; but,  
 having afterwards revolted, it sustained a vigorous  
 siege for four months. At length, the citadel Cyatis  
 being taken, the inhabitants retired into their larger  
 fortress; but surrendered the following day, when  
 they were all reduced to slavery. (Liv. XXXVIII.  
 28. and 29.) Strabo reports, that some vestiges of  
 this town remained in his day on the eastern side of  
 the island. (X. p. 455.) This spot retains the name  
 of *Samo*; which is also that of the bay at the ex-  
 tremity of which it is situated. “ It exhibits still  
 “ very extensive walls and excavations among its  
 “ ruins; which have afforded various specimens of

<sup>b</sup> T. I. p. 55. Dodwell, vol. I.  
 p. 75.

There are coins of Cranii in

silver with the epigraph KPA.,  
 KPAN., and KPANI. Sestini.  
 Monet. Vet. p. 49.



“ ancient ornaments, medals, vases, and fragments  
“ of statues.”

Proni, or Pronesus, was said to derive its name <sup>Proni vel Pronesus.</sup> from Promnesus, son of Cephalus. (Heraclit. Polit. Frag. Steph. Byz. v. Κράνιοι.) We learn from Polybius that it was an inconsiderable town, close to the sea, and looking towards the north-western extremity of Peloponnesus. (V. 3.) Livy, in a passage already cited, probably alludes to this place and its inhabitants when he says the Nesiotæ, Cranii, Palenses, and Samæi gave hostages to the Romans. Commentators have been puzzled by the word Nesiotæ; but it is evidently a false reading for Pronesiotæ, that being the ethnic noun formed from Pronesus, the name which Strabo uses to designate this Cephallenian town. (X. p. 455.)

The commentators of Lycophron conceive that the poet adverts to this place when he says,

Κτῆσίν τε θοίναϊς Πρωνίων λαφυρσίαν  
Πρὸς τῆς Λακαίνης αἰνοβακχεύτου κινήων—

LYCOPHR. 791.

The ruins of Proni were explored some few years back by major du Bosset, at that time governor of the island, when some interesting discoveries were made, of which an account is given in a Greek Journal, published at Zante, and given by Dr. Holland in the Appendix to his Travels, No. 1.<sup>d</sup>

<sup>c</sup> Holland's Travels, t. I. p. 55. Dodwell, t. I. p. 75. The medals of Same have for their inscription ΣΑΜΑΙ., and ΣΑΜΑΙΩΝ, also <sup>ΑΙΩΝ</sup> ΣΑΜ. They are not uncommon in bronze or silver. Sestini, p. 49.

<sup>d</sup> The silver coins of Proni are very scarce; the legend is ΠΡ., ΠΡΟ., and ΠΡΟΝΑΩΝ: the latter is indicative of the Doric dialect, which was spoken in the island. Thuc. VII. 57.

**Taphos.** Besides the well-known cities already described, it may be observed, that Stephanus Byz. assigns to Cephallenia a town called Taphos, of which some remains are said to exist near the modern village of *Taphios*, on the western coast of the island<sup>e</sup>.

Strabo reports, that, towards the close of the Roman republic, C. Antonius, the colleague of Cicero in his consulship, resided in Cephallenia during his exile, and acquired such influence over the inhabitants, that he appeared to have the direction of the whole island. He had projected the foundation of a new city, but the work was never executed. (X. p. 455.)

Ptolemy speaks of a town named Cephallenia; but this is probably a mistake. (p. 85.)

**Ænos mons.** Strabo describes the island as very mountainous, and gives to the highest ridge the name of mount Ænos. On the summit was the temple of Jupiter Ænesius. It is now called the Black mountain, or *Monte Leone*. Its height is said to be little less than 4000 feet. Some remains of the temple of Jupiter, as Dr. Holland was assured, are yet to be found there<sup>f</sup>.

**Panormus portus.** On the northern side of the island was a port named Panormus, distant from Ithaca about twelve stadia, as Artemidorus reported, (ap. Porphyr. Ant. Nymph. p. 114.) but this statement is erroneous, the distance not being less than four miles in the narrowest part of the strait. We learn also from an epigram of Antipater that Panormus was opposite to Ithaca:

<sup>e</sup> Dodwell's Tour, t. I. p. 75.

<sup>f</sup> T. I. p. 50. Dodwell, t. I. p. 64.

Φοῖβε Κεμαλλήναν λιμενοσκόπε, θίνα Πανόρμου  
Ναίων τρηχεῖς ἀντιπύρην Ἰθάκης—

North-east of Ithaca, or rather between Leucadia and the coast of Acarnania, is a considerable group of islands, which probably answer to those of the Taphii, or Teleboæ, so often mentioned by Homer and other classical writers as the haunt of notorious pirates. The principal island is that which is called by Homer Taphos,

Teleboarum vel  
Taphiorum  
insulæ.

Taphos,  
postea  
Taphiussa  
insula.

Ξεῖνος δ' οὗτος ἑμὸς πατρώϊος ἐκ Τάφου ἐστὶ,  
Μέντης δ' Ἀγχιάλιο δαΐφρονος εὐχεται εἶναι  
Τίός· ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.

OD. A. 417.

but by later writers Taphius, and Taphiussa, (Strab. X. p. 458. Steph. Byz. v. Τάφος,) and is probably the same known to modern geographers by the name of *Meganisi*. It is near the mouth of the Leucadian canal, and contains a good port. This may be the town named Aspalathia by Steph. Byz. on the authority of Nicander, who applies to it the epithet *βοήρετος*, which Berkelius, not understanding, wished to alter to *βοηθός*, which is nonsense: the word simply implies that the soil of the island was arable and fertile. Mr. Dodwell informs us, that *Calamo*, another of the Taphian group, produces perhaps the finest flour in the world, which is sent to *Corfu*, and sold as a luxury\*. Perhaps Aspalathia was situated in this island, and not in *Meganisi*. The fertility of *Calamo* might be supposed to confirm the idea entertained by some ancients that Dulichium and the Taphian isles were the same, since Homer speaks of the former as being very rich in corn:

\* T. I. p. 61.

"Ὅς ῥ' ἐκ Δουλιχίου πολυπύρου, ποιήεντος,  
Ἦγειτο μνηστῆρσι.

Od. II. 392.

Carnus in-  
sula.

(Cf. Strab. X. p. 456.) Carnus was another of the Taphian islands, which Scylax notices in his Periplus, p. 13. and also Artemidorus, as cited by Steph. Byz. v. Κάρνος. This is either *Calamo* or *Kastoni*. Several other of these small islets have modern names, which are given by Dodwell, who justly observes, "that these could not have been the only possessions of a people who were evidently powerful in the heroic ages; they were probably masters of the Leucadian peninsula, and other maritime parts of Acarnania<sup>b</sup>." In the description of Italy, the tradition which referred the colonization of Caprea to the ancient Teleboæ has been alluded to<sup>i</sup>.

Prinoessa  
insula.

The island of Prinoessa, mentioned by Pliny as lying between Leucadia and Achaia, seems to answer to that of *Nodieri*.

Letoia in-  
sula.

The same writer names also Letoia as being in the vicinity of Cephallenia. (IV. 11.) Ptolemy calls it Lotoia. (p. 85.) It corresponds perhaps with the rock called *Guardiana*, near the entrance of the bay of *Lixuri*.

Zacynthus  
insula.

The last island which remains to be described is Zacynthus. Pliny affirms that it was once called Hyrie; but this fact is not recorded by Homer; who constantly uses the former name,

Οἱ τε Ζάκυνθον ἔχον, ἡδ' οἱ Σάμον ἀμφενέμοντο—

Il. B. 634.

Δουλιχίῳ τε, Σάμῃ τε, καὶ ὑλήεντι Ζακύνθῳ—

Od. A. 246.

which was said to be derived from Zacynthus, the

<sup>b</sup> T. I. p. 61.

<sup>i</sup> T. II. p. 189.

son of Dardanus, an Arcadian chief. (Pausan. Arcad. 21.) A very ancient tradition ascribed to Zacynthus the foundation of Saguntum in Spain, in conjunction with the Rutuli of Ardea. (Liv. XXI. 7.)

Thucydides acquaints us, that at a later period this island received a colony of Achæans from Peloponnesus. (II. 66.) Herodotus relates, that Demaratus king of Sparta took refuge there from the persecution of his enemies, who, crossing over also from the continent, seized him and his retinue; but the Zacynthians refused to deliver him up, and he escaped to the court of Persia. (Herod. VI. 70.) Not long before the Peloponnesian war, the island was reduced by Tolmides the Athenian general, (Diod. Sic. XI. 286.) from which period we find Zacynthus allied to, or rather dependant upon Athens. It was once attacked by the Peloponnesians, but unsuccessfully. (Thuc. II. 66. and VII. 57.) At a much later period it fell into the hands of Philip III. king of Macedon, (Polyb. V. 4.) and was afterwards occupied by the Romans, under Val. Lævinus, during the second Punic war. On this occasion the chief city of the island, which bore the same name, was captured, with the exception of its citadel. (Liv. XXVI. 24.) Zacynthus was however restored to Philip, who placed it in the hands of Amynder prince of Athamania; but, on his being expelled from his dominions, Philip sent thither Hierocles of Agrigentum as governor, who sold it to the Achæans. On its being claimed by the Romans, the latter, after some debate, gave it up. (Liv. XXXVI. 32.) Appian mentions an attack made on this island by Archelaus, a general of Mithridates, who was repulsed. (Bell. Mithrid.) Pliny

speaks of its fertility, and the magnificence of the city. (IV. 11.) Strabo observes that it was a considerable place. (X. p. 45. Plut. Vit. Dion.) The citadel was called Psophis, from a town of that name in Arcadia, of which Zacynthus, its founder, was a native. (Pausan. loc. cit. Steph. Byz. v. Ζάκυνθος.)

Αἰνέω τάν τε Κρότωνα· καλὰ πόλις ἃ τε Ζάκυνθος.

THEOCR. IDYLL. IV. 32.

Arcadia  
castellum.

According to Diodorus there was a fort called Arcadia in the island. (XV. 362.)

The famous pitch wells, noticed by Herodotus, and which he himself visited, "are about twelve or thirteen miles from the city, in a small plain open to the sea, and closed towards the island by a ridge of hills." Mr. Dodwell says "there is now a spot with which the description of the historian (IV. 195.) appears in every respect to correspond; and it is singular that the tedious process of extracting the bitumen is still in some measure the same, and the same kind of instrument is employed<sup>k</sup>." (Cf. Antigon. Caryst. Vitruv. VIII. 3.)

The ancient town, as that traveller remarks, in all probability occupied the site of the modern fortress, which is situated on a lofty rock rising from the port<sup>l</sup>.

Elatos  
mons.

The mountain called Elatos by Pliny (IV. 12.) is now known by the name of *Monte Scopo*. It rises on the southern side of the town of *Zante* to an elevation of about twelve hundred feet<sup>m</sup>.

<sup>k</sup> T. I. p. 81. Holland, t. I. p. 26.

<sup>l</sup> Dodwell, t. I. p. 83.

<sup>m</sup> Holland's Travels, t. I. p.

17. The view from this point is said to be magnificent. Lechevalier, Voyage de la Troade.

Strabo assigns one hundred and sixty stadia to the circuit of the island, Pliny thirty-six miles; the real distance is upwards of forty.

Zacynthus is still very fertile, but it has lost its woody character<sup>n</sup>, alluded to by the ancient poets.

Δουλίχιόν τε, Σάμη τε, καὶ ὑλήεσσα Ζάκυνθος.

OD. I. 24.

Jam medio apparet fluctu nemorosa Zacynthos—

ÆN. III. 270.

(Cf. Strab. X. p. 458.)

The small island of *Marathonisi*, situated off the southern coast of Zante, is perhaps the Marathe of <sup>Marathe</sup> ~~insula.~~ Pliny. (IV. 11.)

<sup>n</sup> Dodwell, t. I. p. 83.

## SECTION VIII.

# Æ T O L I A.

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History of the Ætolians—Division of Ætolia into Propria and Epictetos—Boundaries and description—History and topography of Aperantia and Athamania.

THE most ancient accounts which can now be traced represent the country known to the Greeks by the name of Ætolia as formerly possessed by the Curetes, a people of uncertain origin, who, as it was maintained by some, came from Eubœa, whilst others asserted that they were indigenous, and derived their name from a mountain of the country called Curium. It is from this tribe that Ætolia first received the appellation of Curetis. (Strab. X. p. 465. Schol. Pind. Olymp. Od. III.) Various ancient authorities inform us that the Hyantes, who were likewise a primitive Grecian race, had settled in Ætolia as well as in Bœotia, where they are better known. (Apollod. ap. Strab. X. p. 464. Eustath. in Iliad. B. 637.) The first revolution which the country of the Curetes underwent occurred on the expulsion of the Æolians, a Thessalian tribe, from their original settlements, when they invaded the territory of which we are now speaking, which was thence called Æolis. (Strab. X. p. 465.<sup>a</sup> Thuc. III. 102. Hesych. v. Αἰολικόν.) A more complete change was however effected by Ætolus the son of Endymion, who arrived from Elis in Pello-

<sup>a</sup> Ephorus seems to assign a later date to this irruption of the Æolians. (ap. Strab. X. p. 464.)



ponnesus at the head of an army, and, having defeated the Curetes in several actions, forced them to abandon their country, to which the conqueror gave the name of Ætolia. (Ephor. ap. Strab. X. p. 463. Pausan. Eliac. I. 1.)

Μετὰ τοὺς Ἀκαρῶνας μὲν ἔστ' Αἰτωλία,  
'Εξ Ἥλιδος λαβούσα τὴν ἀποικίαν·  
Κουρῆτες αὐτὴν γὰρ κατὰκουν τὸ πρότερον·  
'Αφικόμενος δ' Αἰτωλὸς ἐκ τῆς Ἥλιδος,  
Αἰτωλίαν ὠνόμασεν, ἐκείνους ἐκβαλὼν.

SCYMN. CH. 472.

Homer represents the Ætolians as a hardy and warlike race, engaged in frequent conflicts with the Curetes, who still retained the district bordering on the Achelous and on Acarnania.

Κουρῆτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι—

IL. I. 529.

He informs us also that they took part in the siege of Troy under the command of Thoas their chief, and often alludes to their prowess in the field.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀδραίμονος υἱὸς—

IL. B. 637.

Mythology has conferred a degree of celebrity and interest on this portion of Greece from the story of the Calydonian boar, and the exploits of Meleager and Tydeus, with those of other Ætolian warriors of the heroic age; but, whatever may have contributed to give renown to this province, Thucydides assures us that the Ætolians in general, like most of the north-western clans of the Grecian continent, long preserved the wild and uncivilized habits of a barbarous age. (I. 5.) The more remote tribes were especially distinguished for the uncouthness of their language and the ferocity of their habits. (III. 94.)

In this historian's time they had as yet made no figure among the leading republics of Greece, and are seldom mentioned in the course of the war which he undertook to narrate. From him we learn that the Ætolians favoured the interests of the Lacedæmonians, probably more from jealousy of the Athenians, whom they wished to dislodge from Naupactus, than from any friendship they bore to the former. The possession of that important place held out inducements to the Athenians, in the sixth year of the war, to attempt the occupation, if not the ultimate conquest, of all Ætolia; as they hoped, should the project succeed, that the neighbouring districts of Doris and Phocis would readily submit to their arms. The expedition, however, though ably planned, and conducted by Demosthenes himself, proved signally disastrous, owing to the difficulties which they had to encounter from the nature of the country, and the want of light armed troops, which could alone have been effective in so woody and mountainous a district. It was not without the greatest loss and danger that Demosthenes, after having advanced only ten miles into the enemy's territory, escaped with a small remnant of his force into Locris, from whence he reached Naupactus, and was fortunately enabled by the assistance of the Acarnanians to secure that city against an attack with which it was soon after threatened by the Ætolians, reinforced with a body of Peloponnesian troops. (Thuc. III. 95. et seq.) We scarcely find any subsequent mention of the Ætolians during the more important transactions which for upwards of a century occupied the different states of Greece. We may collect, however, that they were at that

time engaged in perpetual hostilities with their neighbours the Acarnanians, whom they gradually stripped of all their possessions on the left bank of the Achelous.

On the death of Philip, and the accession of Alexander, the Ætolians exhibited symptoms of hostile feelings towards the young monarch, (Diod. Sic. XVII. 566.) which, together with the assistance they afforded to the confederate Greeks in the Lamiac war, drew upon them the vengeance of Antipater and Craterus, who with a powerful army invaded their country, which they laid waste with fire and sword. The Ætolians on this occasion retired to their mountain fastnesses, where they entrenched themselves until the ambitious designs of Perdiccas forced the Macedonian generals to evacuate their territory. (Diod. Sic. XVIII. 641.) If the accounts Pausanias has followed are correct, Greece was afterwards mainly indebted to the exertions of the Ætolians for her deliverance from a formidable irruption of the Gauls, who had penetrated into Phocis and Ætolia, and committed cruel devastations and atrocities in those districts. On being at length compelled to retreat, these barbarians were so vigorously pursued by the Ætolians, that scarcely any of them escaped. (Pausan. Phocic. 23. Polyb. IX. 30.) From this time we find Ætolia acquiring a degree of importance among the other states of Greece, to which it had never aspired during the brilliant days of Sparta and Athens; but these republics were now on the decline, while northern Greece, after the example of Macedonia, was training up a numerous and hardy population to the practice of war. It is rarely, however, that history has to record achieve-

ments or acts of policy honourable to the Ætolians: unjust, rapacious, and without faith or religion; they attached themselves to whatever side the hope of gain and plunder allured them, which they again forsook in favour of a richer prize, whenever the temptation presented itself. (Polyb. II. 45. et 46. IV. 67.) We thus find them leagued with Alexander of Epirus, the son of Pyrrhus, for the purpose of dismembering Acarnania, and seizing upon its cities and territory. (Polyb. II. 45. et IX. 34.) Again with Cleomenes, tyrant of Sparta, in the hope of overthrowing the Achæan confederacy. (Polyb. II. 45.) Frustrated, however, in these designs by the able counsels of Aratus, and the judicious and liberal policy of Antigonus Doson, they renewed their attempts on the death of that prince, and carried their arms into Peloponnesus; which gave rise to the Social war, so ably detailed by Polybius. This seems to have consisted rather in predatory incursions and sudden attacks on both sides, than in a regular and systematic plan of operations. The Ætolians suffered severely; for Philip of Macedon, whose youth they had despised, advanced into the heart of Ætolia at the head of a considerable force, and avenged, by sacking and plundering Thermus, their chief city, the sacrilegious attack made by them on Dodona, and also the capture of Dium in Macedonia. (Polyb. V. 7—11.)

When the Romans, already hard pressed by the second Punic war, then raging in Italy, found themselves threatened on the side of Greece by the secret treaty concluded by the king of Macedon with Hannibal, they saw the advantage of an alliance with the Ætolians in order to avert the storm; and though

it might reflect but little credit on their policy, in a moral point of view, to form a league with a people of such questionable character, the soundness of judgment which dictated the measure cannot be doubted; since they were thus enabled, with a small fleet and army under the command of M. Val. Lævinus, to keep in check the whole of the Macedonian force, and effectually to preclude Philip from affording aid to the Carthaginians in Italy. (Liv. XXVI. 24.)

The Ætolians also proved very useful allies to the Romans in the Macedonian war, during which they displayed much zeal and activity, particularly in the battle of Cynoscephalæ, where their cavalry greatly distinguished itself, and contributed essentially to that decisive victory. (Liv. XXXIII. 7.) On the conclusion of peace, the Ætolians flattered themselves that their exertions in favour of the Romans would be rewarded with a share of the provinces taken from the enemy. But crafty and politic as that people seems to have been, they soon discovered that they had to deal with a nation still more deeply versed in the arts of conquest, equally rapacious with themselves, and as little scrupulous of the means by which they obtained their ends. In fact, the Ætolians were already sufficiently powerful to render any considerable addition to their territory impolitic and even dangerous. They were no longer confined within the narrow limits which the early history of Greece assigns to them, but had extended their dominion on the west and north-west as far as Epirus, where they were in possession of Ambracia, leaving to Acarnania a few towns only on the coast; towards the north, they occupied the districts of Amphilochia

and Aperantia, a great portion of Dolopia, and, from their connexion with Athamania, their influence in that direction was felt even to the borders of Macedonia. On the side of Thessaly they had made themselves masters of the country of the Ænians, a large portion of Phthiotis, with the cantons of the Melians and Trachinians. On the east they had gained the whole of the Locrian coast to the Crissæan gulf, including Naupactus. In short, they wanted but little to give them the dominion over the whole of northern Greece. The Romans, therefore, satisfied with having humbled and weakened the Macedonian prince, still left him power enough to check and curb the arrogant and ambitious projects of this people. The Ætolians appear to have keenly felt the disappointment of their expectations. (Liv. XXXIII. 13. and 31.) They now saw all the consequences of the fault they had committed, in opening for the Romans a way to Greece; but, too weak of themselves to eject these formidable intruders, they turned their thoughts towards Antiochus king of Syria, whom they induced to come over into that country, this monarch having been already urged to the same course by Hannibal. (Liv. XXXV. 33.) With the assistance of this new ally, they made a bold attempt to seize at once the three important towns of Demetrias, Lacedæmon, and Chalcis, in which they partly succeeded; (XXXV. 33. et seq.) and, had Antiochus prosecuted the war as vigorously as it was commenced, Greece in all probability would have been saved, and Italy might again have seen Hannibal in her territory at the head of a victorious army; but a single defeat at Thermopylæ crushed the hopes of the coalition, and drove the

feeble Antiochus back into Asia. (XXXVI. 19.) The Ætolians, deserted by their ally, remained alone exposed to the vengeance of the foe. Heraclea, Naupactus, and Ambracia were in turn besieged and taken; and no other resource being left, they were forced to sue for peace. This was granted A. U. C. 563. but on conditions that for ever humbled their pride, crippled their strength, and left them but the semblance of a republic. (XXXVIII. 11. Polyb. Frag. XXII. 13.)

The Ætolian polity appears to have consisted of a federal government somewhat similar to the Achæan league. Deputies from the different states met in a common assembly, called Panætolum, and formed one republic under the administration of a prætor. This officer was chosen annually; and upon him devolved more especially the direction of military affairs, subject, however, to the authority of the national assembly. Besides which, there was also a more select council called Apocleti. In addition to the chief magistrate, we hear of other officers, such as a general of cavalry and a public secretary<sup>b</sup>. (Liv. XXXI. 29. Polyb. IV. 5. and Frag. XXII. 15.)

The following are the limits of Ætolia, according to Strabo. To the west it was separated from Acarnania by the Achelous; to the north it bordered on the mountain districts occupied by the Athamans, Dolopes, and Ænians; to the east it was contiguous to the country of the Locri Ozolæ; and more to the north, to that of the Dorians; on the south it was

<sup>b</sup> Ubbo Emmius, in his account of the Ætolian republic, states there were also ephors; but this assertion seems to rest entirely on a passage of Poly-

bios, the soundness of which is justly doubted, (Polyb. IV. 31.) where see the notes of Palmerius and Schweighæuser.

washed by the Corinthian gulf. (X. 450.) The same geographer informs us, that it was usual to divide the country within these boundaries into Ætolia Antiqua, and Epictetos. The former extended along the coast from the Achelous to Calydon; and included also a considerable tract of rich champaign country along the Achelous as far as Stratus. (X. p. 450.) This appears to have been the situation chosen by Ætolus for his first settlement, and is called by Thucydides Æolis. (III. 102.) The latter, as its name implies, was a territory subsequently acquired, and comprehended the most mountainous and least fertile parts of the province, stretching towards the Athamanes on the northern side, and the Locri Ozolæ on the eastern. (Strab. loc. cit.) Beginning with the first of these divisions, and crossing the Achelous at Stratus in Acarnania, we shall find ourselves on the great road which traversed the plain country, now about to be described, from that town to Naupactus. The ford by which it was usual to pass the Achelous, as we collect from Polybius, was in front of the small town of Conope, situated on the left bank of the river, and consequently in Ætolia. The historian, when relating the different expeditions made by Philip, the third king of Macedon of that name, speaks on both occasions of Conope, which was about twenty stadia from the ford. The Ætolians, who held it, attempted to obstruct the passage of the Macedonian troops, but they were repulsed with loss. (IV. 64. Cf. V. 7. Steph. Byz. v. Κονώπη.) Strabo also mentions Conope as being advantageously situated for traversing the Achelous, but gives us to understand that at first it was an inconsiderable place, until Arsinoe, the sister and wife of Ptolemy

Conope.

Arsinoe.



Philadelphus, erected there a large city, which bore her name. (X. p. 460. Cf. Steph. Byz. v. Ἀρσινόη.) Polybius, however, speaks of Arsinoe as a town of Ætolia, but does not identify it with Conope; in a fragment of his 30th book he alludes to its having been the scene of some civil dissensions and tumults, about the time of the last Macedonian war. (XXX. 14.) Cicero doubtless adverts to this place in his Oration against Piso, (37.) where the MSS. read "Arsinoen Thracum," but most critics have adopted the emendation proposed by Palmerius, of "Arsinoen, "Stratum." The position which it occupied seems to answer to that of *Angelo Castron*, where considerable ruins are pointed out in modern maps. Conope was perhaps close to the Achelous, but the spot now called *Conopina*, cannot, as Meletius supposes, represent that ancient site, since it lies on the right bank of the river, whereas Conope, as we have seen, was certainly on the left side. Near Arsinoe flowed the small river Cyathus, as we learn from Athenæus Cyathus fl. on the authority of Polybius. (X. 6.) This is probably the same now called *Neschio*, which falls into the Achelous to the north of *Angelo Castron*. It flows from a lake named after that modern site, but which was formerly called Conope, according to An-Conope la-toninus Liberalis, who cites the *Metamorphoses* of cus. Nicander, and a poem of Areus the Laconian. It appears from these writers that an Ætolian youth, named Cynus, having drowned himself in the waters of the Conope, was changed into a swan by Apollo; it is added, that the spot is much frequented by this bird in the autumn. (Anton. Liber. *Metam.* XII.) Ovid, who relates the same metamorphosis,

calls the lake Hyrie, from Hyrie (Antoninus says Thyrie) the mother of Cynus.

At genetrix Hyrie servari nescia flendo  
Delicuit: stagnumque suo de nomine fecit.

METAM. VII. 380.

Inde lacus Hyries videt, et Cycneia Tempe.

ID. VII. 371.

Hydra  
postea Lysimachia  
lacus.  
Lysimachia.

Some doubt, however, may arise as to the identity of this lake with that of Conope, when we recollect that Strabo has already spoken of that of Uria as being in the vicinity of Cœniadæ; but this geographer increases our perplexity still further by naming yet another lake, which he says was once called Hydra, but afterwards Lysimachia, from a town of that name situated near its shores. Now, as Strabo reports, that Lysimachia was between Arsinoe and Pleuron, (X. p. 460.) it must, as we shall see by the position of the latter place, have been to the south of the former, and therefore at a considerable distance from the lake of *Angelo Castro*, which I suppose to be the ancient Conope. I should therefore be inclined to distinguish the lake of Lysimachia from this last; at the same time it must be observed, that the best modern maps lay down no lake in this direction besides those of *Angelo Castro* and *Vrachori*, which latter is certainly the Palus Trichonis of Polybius. This historian also notices Lysimachia, and seems to place it in the vicinity of Conope. (V. 7.) From Livy we learn that it stood on the road leading from Naupactus to Stratus. (XXXVI. 11. Cf. Steph. Byz. v. Λυσιμάχεια.) Strabo gives us to understand that this town was deserted in his time. It was probably built, together with Arsinoe, by the princess of

that name in honour of her husband Lysimachus. I am not aware that any traveller has identified the ruins of Lysimachia; but it is possible that those which are to be seen at *Kuria Irene* belong to this ancient city, though I should be inclined to look for them in a north-easterly direction from that site.

South of Conope, and near the Achelous, was Ithoria, a fortress taken and destroyed by Philip in Ithoria. one of his incursions into Ætolia. Polybius states that it was a place of great strength, and very advantageously situated in a sort of defile. (IV. 64.) Modern maps point out a spot in this vicinity called *Ivorra*, which, from its name and situation, in all probability, answers to the ancient Ithoria. Mr. Hobhouse says, it is five hours from *Natolico*<sup>c</sup>. Mannert calls *Angelo Castron* Ithoria<sup>d</sup>.

Further south, and on the Achelous, was Pæ-Pæanium. anium, also taken by the Macedonians in their expedition above alluded to. We are informed by Polybius that it was a small town, being less than seven stadia in circuit, but inferior to none in regard to the construction of its houses, walls, and towers. Philip razed its fortifications, and transported some of the materials, such as timber and bricks, on rafts down the Achelous to Cœniadæ, which he intended to besiege. (V. 65.) Its position perhaps answers to that of *Stamna*, where, according to sir W. Gell, there are indications of an ancient city<sup>c</sup>.

Pausanias speaks of an Ætolian town named Phana. Phana, which was probably not far distant, and may perhaps be the Pæanium of Polybius. It was besieged for some time by the Achæans, but without

<sup>c</sup> Travels in Albania, p. 209.

<sup>c</sup> Itin. of Greece, p. 298.

<sup>d</sup> Geogr. t. VIII. p. 85.

success. On which occasion they consulted the oracle of Delphi, which returned this answer :

Γῆς Πέλοπος ναέται καὶ Ἀχαιῖδος, ὅπποτε Πυθῶ  
 Ἦλθετε πρυσόμενοι ὧς κε πτολιέθρον ἔλητε·  
 Ἀλλ' ἄγε δὴ φράζεσθε λάχος πόσον ἡμᾶρ ἕκαστον  
 Λαῶν πινόντων ῥύεται πόλιν, ἥδ' ἐπέπικεν,  
 Οὔτω γὰρ κεν ἔλοιτε Φάναν πυργήρεα κώμην.

but as they could not comprehend its signification, the Achæans were about to sail homewards, when they accidentally discovered the fountain from which the besieged derived their only supply of water. This being stopped, the town was forced to surrender. (Pausan. Phoc. 18.) It is evident, that Phana was near the sea, as it is stated that the Achæans had come with a fleet; and I think it is very probably *Kuria Irene*. In Steph. Byz. mention is made of Phana as a town of Italy, but though Holstenius understands it of Fanum Fortunæ, now *Fano*, I am persuaded we ought to read, for πόλις Ἰταλίας, πόλις Αἰτωλίας. (v. Φάναι.)

Aracyn-  
 thus mons.

The plains which we have now been traversing, and which belong to ancient Ætolia, are bounded by a chain of mountains running in a south-easterly direction from the Achelous to the Evenus. Its present name is mount *Zigos*, and answers doubtless to the Aracynthus of antiquity, which Pliny and other writers ascribe to Acarnania, (IV. 1.) but Strabo and Dionysius Periegetes, with more propriety, to Ætolia. (Strab. X. p. 450.)

Τῆς δ' ὑπὲρ ἐς νότον, εἰσιν ὑπὸ σκοπιῇν Ἀρακύνθου  
 Ἀνδρῶν Αἰτωλῶν πεδίων μέγα— DION. PERIEG. 431.

There was also a mountain of this name in Boeotia, to which we must refer those passages of Virgil, and other Latin poets, which Palmerius, incorrectly

as I think, applies to that of which we are now speaking<sup>f</sup>.

At the foot of mount Aracynthus was the new town of Pleuron, built, as Strabo informs us, after <sup>Pleuron nova.</sup> the ancient city of that name, one of the earliest and most celebrated towns of Ætolia, had become deserted by its inhabitants in consequence of the ravages of Demetrius the Ætolian<sup>g</sup>, when they removed to the plain under mount Aracynthus. (X. p. 451.) Strabo elsewhere tells us it was south of Lysimachia. (X. p. 460.) The Pleuronians petitioned the Romans to be allowed to separate themselves from the Achæan assembly. (Pausan. Achaic. 11.) At some little distance from it stood Olenus, an an-<sup>Olenus.</sup>cient city of Ætolia, known to Homer, who enumerates it in the catalogue.

Αἰτωλῶν δ' ἤγειτο Θόας Ἀνδραίμονος υἱός·

Οἱ Πλευρῶν ἐνεμόντο καὶ Ὀλενον—

IL. B. 638.

(Cf. Apollod. Bibl. I. 8, 4. Eustath. ad loc.) This town was destroyed by the Æolians, and preserved but few vestiges in Strabo's time. (X. p. 460.) Seneca says,

Olenos tectis habitata raris,

Virginis Pleuron inimica divæ. TROAD. 826.

And Statius,

Et præceps Calydon et quæ Jove provocat Idam

Olenos.

THEB. IV. 104.

(Cf. Hygin. II. Steph. Byz. v. Ὀλενος.) There was another town of the same name in Achaia of the Peloponnesus.

<sup>f</sup> Græc. Ant. L. IV. c. 10. p. 448.

<sup>g</sup> No other author has spoken of this Demetrius the Ætolian, but it is probable that Strabo

refers to Demetrius II. of Macedon, father of Philip, who was often at war with the Ætolians. (Polyb. II. 44. XX. 5.)

Not far from Olenus, and probably nearer the sea,  
 Pylene. was Pylene, named also in the catalogue of the Grecian ships.

Οἱ Πλευρῶν' ἐνέμοντο, καὶ Ὡλενον, ἥδ' ἔ Πυλῆνην.

IL. B. 639.

In a fragment of Apollodorus's commentary, for Παλλήνην we should read Πυλήνην. (ap. Steph. Byz. v. Ὡλενος.)

. . . . . sensit scopulosa Pylene,

Fletaque cognatis avibus Meleagrica Pleuron.

STAT. THEB. IV. 102.

(Plin. IV. 2. Steph. Byz. v. Πυλήνη.) Strabo informs us, that the inhabitants of this town afterwards re-  
 Proschium. moved higher up, to a place called Proschium. On which occasion he censures Hellanicus of Lesbos for having confounded these two sites. (X. p. 451.) Thucydides mentions Proschium as a city of Ætolia, when relating the expedition of the Peloponnesians into Acarnania and Amphilochia, under Eurylochus. (III. 102. Steph. Byz. v. Πρόσχιον.) A temple was erected here by Hercules, in honour of Cyathus, a cupbearer whom he had unintentionally slain. (Nicanor. ap. Athen. IX. 80.) The ruins of Proschium are perhaps those which modern travellers have noticed at a place called *Kurtaga*, on the right bank of the *Fidari*, or Evenus<sup>h</sup>; or these may be referred to the fortress of Elæus, taken by the Macedonians in the expedition already alluded to. Polybius says, it belonged to the Calydonians, whose territory lay also on this side of the Evenus. It was naturally a place of great strength, and was further improved by art, for which purpose king Attalus libe-

Elæus.

<sup>h</sup> Gell's Itiner. of Greece, p. 292.

rally furnished the Ætolians with the necessary materials and supplies. (IV. 65.) The Evenus is a <sup>Evenus fl.</sup> considerable river, rising, as Strabo reports, in the country of the Bomienses, who occupied the north-east extremity of Ætolia. (X. 451.) Ptolemy says, it flows from mount Callidromus, meaning the chain of Œta, (p. 87.) which is sufficiently correct.

Dicæarchus, with less truth, affirms, that it rises in mount Pindus. (Stat. Græc. v. 61.) According to Strabo, it does not flow at first through the ancient Curetis, which is the district of Pleuron, but more to the east, by Chalcis and Calydon, after which it turns to the west, towards the plains in which the ancient Pleuron was situated, and finally, proceeding in a southerly direction, falls into the sea. Its more ancient name was Lycormas. (Strab. X. p. 451. Cf. Auct. de Fluv. p. 17. Apollod. Bibl. I. 7, 8.) The Evenus is rendered celebrated in fable from the story of Nessus, who was slain by Hercules for offering violence to Deianira. (Strab. loc. cit. Apoll. loc. cit.)

Ὅς τὸν βαθύρρουν ποταμὸν Εὐήνον βροτοῦς  
Μισθοῦ ᾗ πορεύε χερσὶν, οὔτε πομπήμοις  
Κώπαις ἐρέσσων, οὔτε λαίφεσιν νεώς.

SOPH. TRACH. 557.

Et Meleagream maculatus sanguine Nessi

Evenos Calydonia secat.

LUCAN. VI. 365.

On the right bank of the Evenus we find mount Chalcis, or, as Artemidorus called it, Chalcia, the <sup>Chalcis mons.</sup> modern name of which is *Galata*<sup>i</sup>. At its foot was

<sup>i</sup> There is some confusion, as Strabo remarks, in the accounts of ancient authors respecting this mountain. For Artemidorus placed it between the Achelous (it should be the Evenus) and Pleuron; whilst Apollodorus insisted that it

Hypochal-  
cis vel  
Chalcis.

a small town, hence called Hypochalcis, or simply Chalcis, mentioned in the catalogue of ships; it is now represented by the modern village of *Galata*.

Οἱ Πλευρῶν' ἐνέμοντο, καὶ Ὠλενον, ἥδ' ἐ Πυλῆνν,

Χαλκίδα τ' ἀγχίαλον—

IL. B. 639.

Thucydides places it near the mouth of the Evenus. (II. 83.) Livy says it stood on the road from Nau-pactus to Lysimachia and Stratus. (XXXVI. 11.) Polybius calls it Chalcia, and speaks of it as a mari-time town. (V. 94. Cf. Steph. Byz. v. Χαλκίς et Ὑπο-χαλκίς.) In this last word there is an error in the text, which has hitherto passed unnoticed. We read at present Ὑποχαλκίς πόλις Αἰτωλίας κατ' Εὐρώπην, whereas it should be Ὑποχαλκίς πόλις Αἰτωλίας Ἑκα-ταῖος Εὐρώπῃ. Hecataeus is the author cited under the word Χαλκίς. Before quitting the subject of Chalcis it should be observed, that Dionysius Peri-egetes seems to place a town of that name on the Achelous, at some distance from its mouth.

. . . . . ὅσας τ' ἀπὸ Χαλκίδος ἔρπων

Δίνης ἀργυρέης Ἀχιλῶϊος ἀμφὶς ἐλίσσει.

v. 496.

Cherson-  
nesus.

I cannot help thinking, however, that the poet has here mistaken the Achelous for the Evenus. Near the mouth of the latter river Ptolemy notices on the right bank a point of land called Chersonnesus, (p. 87.) on which the modern town of *Missolonghi* perhaps now stands.

In the plains above Chalcis stood the ancient town

stood above Molycrìa, more to the east, and at the same time he looked upon Calydon as situated between Chalcis and Pleuron. Strabo, to reconcile these two writers, conjectures, that there might be two moun-

tains, one named Chalcia, the other, Chalcis; the former near Pleuron, the latter above Molycrìa, (X. p. 460.) where see the note of the French editor, t. IV. p. 65.



of Pleuron, often mentioned by Homer, and celebrated in the heroic times of Greece. Pleuron  
Antiqua.

Εἰσάμενος φθογγὴν Ἀνδραίμονος υἱὶ Θόαντι  
Ὅς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι  
Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὥς τίετο δῆμα. IL. N. 216.

Ἦτις πατὴρ μὲν ἐν δόμοισιν Οἰνέως  
Ναῖουσ' ἐνὶ Πλευρῶνι, νυμφεῖαν ὄκνον  
ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή. SOPH. TRACH. 6.

Helen is termed by Lycophron, (v. 143.)

Τῆς πενταλέκτρου θυάδος Πλευρωνίας.

because her maternal grandfather was Thestius, king of Pleuron. (Pausan. Lacon. 13. Apollod. Bibl. I. 8, 6.)

According to Dicæarchus, Pleuron possessed a temple, sacred to Minerva, of some celebrity. (Stat. Græc. v. 57.)

. . . . . At si patriis Parthaonis arvis  
Inferar, et reduci pateat mihi Martia Pleuron,  
Aurea tunc mediis urbis tibi templa dicabo  
Collibus: Ionias qua despectare procellas  
Dulce sit, et flavo tollens ubi vertice pontum  
Turbidus objectas Achelous Echinadas exit.  
STAT. THEB. II. 726.

Pleuron was said to be situated at the foot of mount Curium, from whence the Curetes were supposed to derive their name. (Strab. X. p. 465.) Curium  
mons.  
Myenus is mentioned as another mountain in this vicinity by Plutarch, or the writer of the treatise Myenus  
mons.  
De Fluviis. (p. 17.)

More to the east, and nearer to the sea, is the small town of Halicyrna or Licyrna. (Strab. X. p. 460. Halicyrna.  
Steph. Byz. v. Ἀλίκυρνα et Χαλκίς. Scyl. Peripl. p. 14. Plin. IV. 3. "After mount *Galata*," says Gell, "there is a valley on the shore, right of which are

“ the ruins, or rather, the terraces of Lycirna or  
“ Halicyrna, the port or naval station of Calydon.”

Calydon.

Thirty stadia further inland stood Calydon, so famed in Grecian story, and the theme of poetry from Homer to Statius. We are told by mythologists that Æneus, the father of Meleager and Tydeus, reigned at Calydon, while his brother Agrius settled in Pleuron; frequent wars, however, arose between them on the subject of contiguous lands, a circumstance to which Homer alludes, when he says,

Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι  
Ἄμφι πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνέριζον  
Αἰτωλοὶ μὲν, ἀμυνόμενοι Καλυδῶνος ἑραννῆς  
Κουρήτες δὲ, διαπραθέειν μεμαῶτες ἄρηϊ. IL. I. 525.

From the same poet we collect that Calydon was situated on a rocky height :

Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν· IL. B. 640.

Ὅς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι  
Αἰτωλοῖσιν ἄνασσε— IL. N. 217.

Its territory, however, was ample and productive:

Ὅππῳ πιότατον πεδίον Καλυδῶνος ἑραννῆς,  
Ἐνθα μιν ἦνωγον τίμενος περικαλλῆς ἐλέσθαι,  
Πεντηκοντόγυον· τὸ μὲν ἥμισυ, οἶνοπέδοιο,  
Ἥμισυ δὲ, ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. IL. I. 577.

Calydon is also mentioned as one of the chief Ætolian cities by Scylax, (Peripl. p. 14. Cf. Thuc. III. 102.)

Some time after the Peloponnesian war we find it in the possession of the Achæans. Xenophon, who states the fact, does not inform us under what circumstances this change took place. (Hell. IV. 6, 1.) It is probable that the Calydonians themselves invited over the Achæans, to defend them against the

Acarnanians. (Pausan. Lacon. 10.) Their city was in consequence in the occupation of an Achæan garrison, until Epaminondas, after the battle of Leuctra, compelled them to evacuate the place. (Diod. Sic. XV. 492.) It was still a town of importance during the Social war, (Polyb. IV. 65. et V. 95.) and as late as the time of Cæsar. (B. Civ. III. 35.) But Augustus accomplished its downfall by removing the inhabitants to Nicopolis. Pausanias, who relates the fact, mentions that on this occasion the statue of Diana Laphria, which was held in great veneration at Calydon, was given by the emperor to Patræ of Achaia. (Pausan. Achaic. 18.) Strabo speaks of a temple of Apollo Lathræus near Calydon, (X. p. 459.) but Casaubon and Palmerius wish to read Laphræus<sup>k</sup>. The same writer observes, that this city, once the ornament of Greece, exhibited but few vestiges in his time.

To the citations already produced respecting Calydon the following may be added.

Ἐκ δὲ λιπὼν Καλυδῶνα θεὸς Μελέαγρος ἔβαινε  
Οἰνεὺς τὸν ῥ' ἐλόχευσε καὶ Ἀλθαΐη ροδόπηχυν.

ORPH. ARGON. 156.

Καλυδῶν μὲν ἦδε γαῖα Πελοπέλας χθονὸς,  
Ἐν ἀντιπορθμοῖς πεδί' ἔχουσι εὐδαίμονα.

EUR. MELEAG. AP. LUCIAN. SYMP.

. . . . . concessit in iras

Ipsē Deūm antiquam genitor Calydonā Dianæ.

ÆN. VII. 305.

Invidisse Deos, patriis ut redditus arvis  
Conjugium optatum et pulchram Calydonā viderem!

ÆN. XI. 269.

<sup>k</sup> Græc. Ant. l. IV. c. 15. p. 472.

Pliny tells us that Calydon stood near the Evenus, and about seven miles and a half from the sea. (IV. 2.) The Table Itinerary places it on the left bank of the river, and nine miles from the ford by which it is crossed. According to Dodwell, there are yet to be seen in this direction the remains of a city, and its acropolis, composed of magnificent walls, constructed nearly in a regular manner. Near Calydon was a considerable marsh abounding in fish, which was farmed by some Romans settled at Patræ. (Strab. X. p. 460.) Palmerius thinks this may be the Ὀνθίς λίμνη of Nicander.

Onthis palus.

Ὀνθίδα τ' αὐτὴν λίμνην στείχοντες ἴσαν Ναύπακτον.

Taphiassus mons.

Nearer the sea rose mount Taphiassus, where Nessus was said to have died, and to have thus communicated a fetid odour to the waters which issued from it. (Strab. IX. p. 426. Apollod. ap. eund. X. 460. Antig. Caryst. Paradox. Plin. IV. 2.) Sir W. Gell, describing the route from the Evenus to Nau-pactus, says, "After the valley of Halicyrna the road "mounts a dangerous precipice, now called *Kakis-cala*, the ancient mount Taphiassus, where there "is at the base a number of springs of fetid water<sup>1</sup>."

Macynia.

On the eastern slope of this height stood the town of Macynia, or Macynium, built, as Strabo affirms, after the return of the Heraclidæ into Peloponnesus; and he blames Hellanicus for having ascribed to it greater antiquity. (X. p. 451.) This place is also mentioned by Archytas of Amphissa. (ap. Plut. Quæst. Græc.)

Τὴν βοτρυοστέφανον μυρίπουν Μακύναν ἐραννῆν.

In an epigram of Alcæus the Messenian we read,

<sup>1</sup> Itiner. p. 292.

Μακύνου τείχη, Ζεῦ Ὀλύμπιε, ῥίξε Φίλιππος  
Ἀμβατά. χαλκείας κλείε πύλας μακάρων.

ANTHOL. GRÆC. t. I. p. 489.

(Steph. Byz. v. Μακύνεια. Plin. IV. 2.) “After the  
“dangerous hill of *Kakiscala*,” says Gell, “the ruins  
“of Macynia may be supposed near a ruined ancient  
“tower on the left <sup>m</sup>.”

Molycrìa or Molycricum next follows, situated, ac- <sup>Moly-  
cricum.</sup>  
cording to Thucydides, close to the sea. It had been  
colonized by the Corinthians, who were expelled by  
the Athenians, and was afterwards taken by the  
Ætolians and Peloponnesians, under Eurylochus  
(II. 84. III. 102. Diod. Sic. XII. 317.) It is also  
alluded to by Pausanias, (Eliac. I. 3.) who elsewhere  
writes it Molycrìa, (Bœot. 31.) as do Scylax, p. 14.  
Strabo, X. p. 451. and 460. Plut. Conv. Sap. and Eu-  
phorio. (ap. Steph. Byz. v. Μολύκρεια.) Strabo reports  
that its foundation was subsequent to the return of  
the Heraclidæ. (X. p. 451.) The spot on which it  
stood is now called *Cavrolimne*, where its remains  
are yet perceptible <sup>n</sup>.

Beyond is Antirrhium, a promontory so called <sup>Antir-  
rhium.</sup>  
from its being opposite to Rhium, another point in  
Achaia. It was sometimes surnamed Molycricum,  
from its vicinity to the town just noticed, (Thuc.  
II. 86.) and was also called Rhium Ætolicum. (Polyb.  
V. 94.) Here the Crissæan, or, as Scylax terms it,  
the Delphic gulf properly commenced. (Peripl. p.  
14.) Thucydides states that the interval between  
the two capes was barely seven stadia; the geogra-  
pher above quoted says ten stadia. Strabo observes,  
“that the Corinthian gulf commences from the

<sup>m</sup> Itin. p. 292.

<sup>n</sup> Melet. Geogr. t. II. p. 308.

“mouth of the Evenus; some say from that of the  
 “Achelous: from this point the two opposite shores  
 “decidedly approach towards each other till they  
 “quite meet at Rhium and Antirrhium, leaving  
 “only a strait of five stadia wide. Antirrhium is  
 “situated on the confines of Ætolia and Locris, and  
 “it is usually called Rhium Molycrium.” (VIII. 335.  
 Cf. Plin. IV. 2. Mel. II. 2.)

The narrowness of the strait rendered this point of great importance for the passage of troops to and from Ætolia and the Peloponnesus. (Polyb. IV. 10. and 19.) On Antirrhium was a temple sacred to Neptune. (Scyl. Peripl. p. 14. Thuc. II. 84. Diod. Sic. Pausan. Phoc. 11.) Other citations relating to Rhium of Ætolia will be found in Scymnus Ch. v. 477. Hellad. Excerpt. ap. Phot. Aristid. Rhet. Plat. II. Ptol. p. 86. The Turkish fortress, which now occupies the site of Antirrhium, is known by the name of *Roumelia*°.

It would seem from Polybius and Livy that the name of Rhium was occasionally applied also to the strait itself. (Polyb. IV. 64. Liv. XXVII. 29.)

Having now completed the survey of the maritime part of Ætolia, we must endeavour to collect what information we can respecting the northern and interior part of that province, which is properly the Ætolia Epictetos of Strabo. And here I may observe, that we should have been in a complete state of ignorance on this point, had it not been for one very interesting passage of Polybius, in which he gives a sufficiently detailed and descriptive account of the central region of Ætolia, respecting

° Gell's Itiner. p. 293.

which all other authors are either silent, or without him unintelligible. I allude to the historian's narrative of an expedition undertaken and executed with singular ability and success by Philip III. of Macedon against Thermus, the chief city of the Ætolians. As that town lay in a central part of their territory, Polybius, in relating the enterprise, has had an opportunity of describing a country very little known probably to the Greeks in general in his day, and much less to us at the present time, since no antiquarian traveller has ventured, if we except Pouqueville, and a learned countryman of our own<sup>p</sup>, to explore this wild and remote tract of land. With the assistance then of Polybius we will follow the king of Macedon in his well-organized and rapid movement through central Ætolia to surprise Thermus. (V. 7.) Having crossed the Achelous by the ford of Conope in coming from Acarnania, he laid waste the enemy's country as he advanced, leaving Stratus, Agrinium, and the city of the Thestians (Θεστιαῖς) on his left, and on his right Conope, Lysimachia, Trichonium, Phœteum. The only two points known to us here are Stratus and Conope, between which the Macedonian army certainly passed. As the latter was on their right, it is probable that they marched round the north shore of the lake of *Angelo Castron*, or Conope. Agrinium and Thestia would then lie further north, in order to be on the left of the march. Diodorus Siculus is the only author besides Polybius who has mentioned Agrinium. From him we learn that it <sup>Agrinium.</sup>

<sup>p</sup> Col. Leake, to whom only the curious in ancient topography must look for correct and certain information on the more obscure localities of ancient Greece.

was an Acarnanian town, whither, by the advice of Cassander, a portion of the nation concentrated itself after abandoning the villages which they had previously inhabited. (XVIII. 707.) Subsequently we are informed by the same writer that Agrinium was besieged by the Ætolians, and that it surrendered to them by capitulation. (XVIII. 708.) It was doubtless on the left bank of the Achelous, because at that period the Ætolians had not yet encroached on the right side of that river. I make this observation, because from Polybius's narrative we might be led to suppose it was on the same side as Stratus. Agrinium perhaps stood on or near the site now occupied by *Vrachori*, a well-peopled modern town, at three hours distance from the Achelous<sup>a</sup>, but which cannot possibly be Thermus, as Gell supposes<sup>r</sup>.

Thestia.

Thestia occurs only in Polybius, unless we suppose that Stephanus alludes to it under the name of Hestiaea, a city of Acarnania. (γ. Ἑστίαα.) It perhaps derived its name from Thestius, an ancient chief of the Curetes<sup>s</sup>. The situation of this town is uncertain; but it may answer to the vestiges observed by Pouqueville, one hour north-west of *Vrachori*. This district in modern maps bears the name of *Vloches*<sup>t</sup>. We must now advert to the towns which the army of Philip left to their right. Conope and Lysimachia have already been spoken of. Trichonium, which next follows, was situated on or

Trichonium.

<sup>a</sup> Hobhouse's Travels, p. 201. This traveller observes, that the Ætolian side of the Achelous is very different from the Acarnanian, less woody and hilly, and abounding with tracts of luxu-

riant vegetation. Pouqueville, Voyage, t. III. p. 511.

<sup>r</sup> Itiner. p. 302.

<sup>s</sup> Palmer. Græc. Ant. l. IV. c. 13. p. 464.

<sup>t</sup> Pouqueville, t. III. p. 511.



near a more considerable lake than that of Conope, to which it communicated its name. Strabo speaks also of this place; which is incorrectly written Trachinium in the MSS.: he says it belonged to Ætolia Proper, and stood in a rich and fertile country. (X. p. 450.) Polybius mentions different individuals who were natives of Trichonium. (IV. 3. V. 13. and XVII. 10.) as does likewise Pausanias. (Corinth. 37. Cf. Steph. Byz. v. Τριχόνιον.) It was evidently a place of some importance. I am not aware that any traveller has explored its ruins. It must have stood however towards the southern side of the lake, as the army left it on their right. Beyond, on the same side, was Phœteum, or Phyteum; the latter is perhaps the true reading, as we find it in Steph. Byz., who quotes from the eleventh book of Polybius. (v. Φύταιον.) No other writer notices it.

After passing these towns, the Macedonians halted at Metapa, situated on the Trichonian lake, and at the entrance of a narrow and dangerous defile, which followed the shore for the space of thirty stadia. The whole country along the lake, says the historian, is mountainous and rugged, and closed in by woods. On the approach of the enemy, the Ætolians deserted Metapa; which Philip caused to be occupied by a body of 500 soldiers, whom he left there to protect his rear. Metapa is to be met with in no other writer except Steph. Byz. (v. Μέταπα.) It is however a material point to settle its topography, as it will throw light upon the whole of the subsequent march, and guide us to the position of Thermus, the chief city of Ætolia. There is little doubt but that the site of Metapa is now occupied by *Metarga*, a small village on the south shore of the lake

of *Vrachori*, the ancient Palus Trichonis, where some remains are still visible. On referring to the map, we shall find that the Macedonian army, on leaving the shores of the lake Conope, must have struck off in a southerly direction between it and the lake on which Metapa was situated, and which now takes its name from the town of *Vrachori*. Having ascertained the site of Metapa, we can be at no loss to discern the direction in which the army proceeded. Philip, after making arrangements suitable to the difficulties of the march he was about to commence, moved forward, having the lake on his left, which secured him from any attack in that direction, while his right was protected by light troops, which advanced at some distance from the main body, but parallel to its line of march. After skirting the lake in this manner for thirty stadia, the Macedonian army reached a village called Pamphias, which was also taken without resistance. From thence to Thermus there remained only thirty stadia, but the march exceeded in difficulty any thing which they had yet encountered; for not only was the road exceedingly steep and craggy, but it was rendered in some places most perilous by the formidable precipices which lined it on either side. Such, however, was the energy of the Macedonian troops, that they surmounted every obstacle, and reached Thermus long before sunset. This city, being wholly unprepared for such an attack, fell into their hands without resistance. So remote indeed was its situation, that it was considered inaccessible, and was therefore deemed as it were the citadel of all Ætolia. It was here that the assemblies for deciding the elections of magistrates were

Pamphias.

Thermus.

held, as well as the most splendid festivals and commercial meetings. Hence the place was stored, not only with abundance of provisions and necessities of life, but with the most costly furniture and utensils of every kind adapted for entertainments. All these fell into the hands of the invaders, who in their pillage of the town did not spare even the temples, but, in revenge for the excesses committed by the Ætolians at Diium and Dodona, defaced the statues, which amounted to more than two thousand, set fire to the porches, and finally razed the buildings themselves to the ground. They found also in Thermus a quantity of arms, of which they selected the most costly to carry away, but the greater part they burnt, to the number of 15,000 complete suits of armour. In like manner, whatever was not thought worthy of removal was consumed in heaps before the camp. All these facts attest the size and opulence of this town; of which, however, so little is known, that, with the exception of Strabo and Polybius, its name occurs in no ancient author. Strabo, quoting from Ephorus, mentions the fact of that historian's having visited Thermi, where the Ætolians held their great national assembly; and his having there seen an inscription on a statue of Ætolus recording the Elean origin of that chief, and ascribing to him the foundation of the Ætolian nation. (X. p. 463.)

Polybius justly censures the conduct of Philip on this occasion, who, however provoked by the excesses committed in his dominions, ought not to have given way to his rage in such a relentless vindication of his wrongs. It appears further, from a fragment of Polybius, that, as if not yet appeased

by the havoc and destruction he had brought upon this unfortunate city, Philip some years after again made a similar expedition against it, when he effected a still more complete destruction than in the previous attack. The passage particularly mentions a temple of Apollo, as a building of celebrity, belonging to the place. (XI. 4.)

Other allusions to Thermus, and the general meetings held there by the Ætolians, will be found in the same author, (XVIII. 31.) a passage which Livy seems to have misapprehended, when he interprets the expression τὴν τῶν Θερμικῶν σύνοδον to mean "the assembly held at Thermopylæ." (XXXIII. 35.<sup>t</sup> Cf. Polyb. Excerpt. XXVIII. 4. Steph. Byz. v. Θέρμος.)

After having accomplished his object in the space of one night spent at Thermus, Philip commenced his retreat by the same way he came. He succeeded in reaching Pamphlia, after defeating a body of Ætolians, who attempted to harass his rear, and, having set fire to that place, halted at Metapa, which on the following day he destroyed also; and again setting forward, encamped in the neighbourhood of Acraë, which Stephanus places in Acarnania, (v. Ἄκρα,) but it should be observed he acknowledges an Ætolian town called Ἄκραγας, as well as another named Ἀκρόπολις. From thence the Macedonian army arrived at Conope, and reentered Acarnania. (Polyb. V. 13.)

The great body of the Ætolian people was divided, as we are informed by Thucydides, into three principal tribes, the Eurytanes, Apodoti, and Ophio-

<sup>t</sup> Palmer. Exercit. in Auct. Græc. p. 89.

nenses. Of these the Eurytanes were by far the Eurytanes. most considerable; but they used a barbarous language, and were said to live on raw flesh. (III. 94.) This clan possessed an oracle and shrine sacred to Ulysses, to which Lycophron alludes when he says,

Μάντιν δὲ νεκρὸν Εὐρυτᾶν στέψει λεῶς— ver. 799.

And Tzetzes his commentator observes, that Aristotle in his account of Ithaca, as well as Nicander in his *Ætolica*, both mentioned this tradition. It is probable that Thermus, and the country to the north of the Trichonian lake as far as Aperantia, and the borders of Thessaly, belonged to the Eurytanes. Strabo ascribes to them a city named *Æcha-Æchalia*. (X. p. 448. Steph. Byz. v. Εὐρυτᾶνες.)

The Apodoti lay to the south-east of the Eurytanes, in the mountainous country above Naupactus, and the territory of the Lacri Ozolæ. They also were accounted a barbarous people, having no pretensions to be classed with those of Greece. (Polyb. Excerpt. XVII. 5. Liv. XXXII. 34.) It was against them that Demosthenes commenced his operations, by which he hoped to compel the whole *Ætolian* confederacy to join the Athenian alliance. Having collected his forces, he moved from *Ænon*, a port on the coast of the Locri Ozolæ, and at daybreak surprised Potidania, the first *Ætolian* town on this Potidania. border. (Thuc. III. 96. Steph. Byz. v. Ποτιδανία.) Livy likewise notices Potidania, when speaking of a descent made by Philip king of Macedon on the *Ætolian* coast. He also on that occasion names *Apollonia* Apollonia as a fortress in the same vicinity. The next day the Athenian general reached Crocylum, a Crocylum. town known to us only from this passage; but which Eustathius and Stephanus Byz. (v. Κροκύλιον)

have confounded with the Crocylia of Homer, which has been already spoken of under the head of Ithaca.

**Tichium.** Demosthenes now advanced to Tichium, a fortress of little note, since the name does not occur elsewhere. Having from thence despatched the booty and captives into the Locrian territory for the sake

**Ægitium.** of security, he moved to Ægitium, a town occupying an elevated situation, in a mountainous country, about eighty stadia from the sea, which, as the inhabitants had deserted it, was taken without resistance; but in the mean while the Ætolians had collected in large bodies from all parts, and began to hem in the small army of Demosthenes. Unprovided with light armed troops, the most useful for encountering the Ætolians, who were armed in a similar manner, and unacquainted with the country in which they fought, the Athenians and their allies were overpowered, after an obstinate but desultory conflict, and forced to seek safety in flight. Demosthenes and a small remnant of his troops effected their escape, the rest perished in the ravines and precipices with which the country abounded. (Thuc. III. 98.) Ægitium is perhaps Ægæ, which Stephanus places in Ætolia. (v. Αἰγαί.)

A considerable mountain-chain, which rises behind *Lepanto*, the ancient Naupactus, and connects itself with mount Chalcis and Taphiassus, stretches along the country of the Aphodoti, on the southern side of the valley in which the Evenus flows, and finally joins the central ridges of Ceta and Pindus.

**Corax  
mons.**

The ancient name of this elevated chain was Corax, and it is not altogether lost in that of *Koraka*, by which it is known at the present day. (Strab. IX. p. 417. and X. p. 450.) It was necessary to cross

this mountain of Ætolia in proceeding from the Maliac gulf to Naupactus; and the passage to an army presented considerable difficulties: of this we have an instance in the march of the consul M. Acilius Glabrio, who, after defeating Antiochus at Thermopylæ, and taking Heraclea, is said by Livy to have passed the Corax on his way to Naupactus, which he intended to besiege. Had the Ætolians occupied this important pass, the Roman army would probably have experienced some great disaster; as it was, their loss in men and beasts of burden, who fell down the precipices, was very considerable. (XXXVI. 30. and XXXVII. 4. Polyb. ap. Steph. Byz. v. Κόραξ.)

Belonging to the same chain was perhaps Oreia, <sup>Oreia mons.</sup> a high mountain of Ætolia, as Athenæus reports, on the authority of Nicander, in his description of that country. (VII. 48.)

The Ophionenses (Ὀφιωνεῖς) were the last people <sup>Ophionenses.</sup> of Ætolia to the north-east, as we learn from Thucydides; they reached in fact to the mountains immediately above the Trachinian and Ætean districts, near the Maliac gulf. Strabo writes the name Ὀφιεῖς. (X. p. 451. and also Ovid.)

Adjacet his Pleuron: in qua trepidantibus alis  
Ophias effugit natorum vulnera Combe.

METAM. VII. 382.

The Bomienses (Βωμιῆς) inhabited a portion of <sup>Bomienses.</sup> this angle of Ætolia, as we learn from Thucydides (loc. cit.) and Strabo, who states that the Evenus had its source in their district. (X. p. 451. Cf. Steph. Byz. v. Βωμοί.)

The Callienses were another inconsiderable people <sup>Callienses.</sup>

Callium.

belonging to the Ophionenses, according to Thucydides, (loc. cit.) who appear to have occupied the extreme border of the mountainous district contiguous to Doris and the south-east corner of Thessaly. This we learn from Pausanias, who relates an attempt made by a large detachment of Gauls from the army under Brennus, to penetrate from the valley of the Sperchius into Ætolia through their defiles. In this they succeeded but too well, as the main body of the Ætolian troops was employed in guarding Thermopylæ with the allied forces of Greece; and seizing upon Callium, the principal town of the district, they committed every excess and act of cruelty which the most savage ferocity could dictate; sacking and plundering the temples as well as private dwellings, and at length setting fire to the town. The Ætolians, however, had an opportunity of avenging these atrocities, on the retreat of their enemies, which took place soon afterwards; and so vigorously were they pressed, that out of 40,000 men scarcely one half rejoined the main army. (Phoc. 22.) Callium, or Callipolis, as Livy calls it, was situated on the cross road leading from Heraclea Trachinia to Naupactus, over mount Corax. (XXXVI. 30. Polyb. ap. Steph. Byz. v. Κόραξ.) Stephanus, who writes it Calliæ, Καλλίαι, says, it belonged to the Ætolian Tripolis; alluding perhaps to the division into Eurytanes, Apodoti, and Ophionenses.

A few places only, taken from various authors, now remain to be named, the positions of which are quite unknown.

Ellopium.

Ellopium, noticed by Polybius in his eleventh book, according to Steph. Byz. (v. Ἐλλόπιον.)



Ortygia, from which Delos is said to have obtained its name of Ortygian, according to Nicander, quoted by the Schol. to Apol. Rhod. (I. v. 419.)

Thorax, a town of Ætolia. (Steph. Byz. v. Θώραξ.) Thorax.

Cynossema, a spot in the territory of Calydon, <sup>Cynossema.</sup> where the dog of Atlanta, who had been killed by the boar, was buried. (Jul. Poll. Onomast. V. 45.)

Pheræ in Ætolia. (Steph. Byz. v. Φεραί.)

Pheræ.

There must have been also a place named Isus, from which Alexander Isius, an Ætolian more than once mentioned by Polybius, derived his name. (Excerpt. XVII. 10.)

The site of Agremones is said by Hesychius to be in Ætolia. (v. Ἀγρέμονες.)

We must now notice the small district of Aperan-<sup>Aperantia.</sup> tia, which lay on the confines of Ætolia, and the territory of the Amphiloichi. It is only from Livy and Polybius that we obtain any information respecting this petty state. It appears at first to have belonged with Dolopia to Philip of Macedon, from whom it was taken by the Ætolians, probably after his defeat at Cynoscephalæ. Subsequently, however, that sovereign repossessed himself of Aperantia, on the quarrel of the Ætolians with the Romans. (Liv. XXXVI. 34.) Again, however, it was recaptured by them after the revolt of Athamania. (XXXVIII. 3. Polyb. Excerpt. XX. 11. and XXII. 8. Plut. Vit. T. Flamin.)

After the failure of the attempt of Perseus, the son of Philip, to occupy Stratus, he withdrew his troops into Aperantia with the concurrence of Archidamus, prætor of the Ætolians, and there left eight hundred men to guard the territory, the extent of which must have been very inconsiderable. It would

seem from this passage that the Aperantii were not absolutely under the dominion of Ætolia. (Liv. XLIII. 22.) Palmerius conceives the name to be derived from the Greek word ἀπέραντος, implying the situation of the country on the banks of the Achelous, which in this part of its course becomes a large stream<sup>u</sup>. However this may be, I am inclined to think that Aperantia is at present the district of *Carpenitze*, situated towards the upper part of the course of the *Aspro Potamo* or Achelous, and on its left bank. It is separated from the valley of the Sperchius by a chain of mountains, which, as we observed in the description of Thessaly, was known to the ancients by the name of mons Tymphrestus. If Stephanus is correct in his citation from Polybius, there was a city of the same name as the province. We may conjecture that this has been replaced by the town of *Carpenitze*. The stream on which it is situated, and to which it communicates its name, perhaps answers to the Campylus, a river, for the existence of which we have the authority of Diodorus Siculus, who states that Cassander, in order to assist the Acarnanians when at war with the Ætolians, who favoured Antigonos, invaded Ætolia, and encamped near the river Campylus<sup>x</sup>. (XVIII. 708.)

Aperantia  
civitas.

Campylus  
fl.

### ATHAMANIA.

The Athamanes were more properly of Epirotic than Ætolian origin, (Strab. VII. p. 326.) and might therefore have been noticed in the section relating

<sup>u</sup> Græc. Ant. l. IV. c. 4. p. 433.

<sup>x</sup> Mons. Barbié du Bocage, in his maps to Anacharsis, assigns to the Campylus a situa-

tion which really belongs to the Petitarus of Livy, except that it ought to fall on the Acarnanian side of the Achelous.

to Epirus; but their history seems so much connected with that of Ætolia that it was deemed more convenient to include them in the present division. Pliny certainly classes them with the Ætolians. (IV. 2.)

The earliest mention of this people occurs in Diodorus, who mentions their having taken part in the Lamiac war in favour of the Athenians. (XVIII. 595.) They were at this time apparently of little importance from their numbers or territorial extent; it was not till many years after that they acquired greater power and influence, as it would seem by the subjugation and extirpation of several small Thessalian and Epirotic tribes, such as the Ænians, the Æthices, and Perrhæbi; they subsequently appear in history as valuable allies to the Ætolians, and formidable enemies to the sovereigns of Macedon. (Strab. IX. p. 427.) At this period they were governed by a native prince named Amynander, who is often named in Livy and the Fragments of Polybius. Under his command they made frequent inroads into the heart of Thessaly, and when pursued by the Macedonian armies, easily escaped by the numerous and difficult mountain passes which communicated with their own wild and sequestered valleys. (Liv. XXXI. 28, 41. and 42.) From whence they again poured forth when the danger no longer threatened. By this harassing warfare they distracted the attention of the enemy, and rendered an essential service to the Romans and Ætolians, whose operations they also greatly facilitated from their knowledge of the country, which was then the scene of war. (Liv. XXXII. 14.) Amynander joined the consul T. Flamininus with a select body of troops before the battle

of Cynoscephalæ, and took part in that action, which decided the fate of the war. (Liv. XXXIII. 3.) In return for these services Amynder was allowed by the Romans to retain those fortresses on the borders of Thessaly which he had taken from Philip in the course of the war. (Polyb. Frag. XVIII. 30.)

The ties, however, which connected this prince with Ætolia seem to have been more binding than the advantages held out by his alliance with Rome; and we accordingly find him supporting the league which was formed on the arrival of Antiochus in Greece, for the purpose of expelling the Romans from that country. (Liv. XXXVI. 9.) The failure of this enterprise was attended with very disastrous consequences to the interests of the Athamanian chief; since Philip, having become the ally of Rome, invaded Athamania at the head of an army, and forced Amynder to abandon his dominions, which fell an easy prey to the Macedonian forces. The Athamanian prince took refuge from the vengeance of Rome at Ambracia, then in the possession of the Ætolians, and where he remained waiting for an opening to return to his country, and recover his lost territory. (Liv. XXXVI. 14. and 28. Polyb. Frag. XX. 10.) It was not long before the wished for opportunity presented itself. The Athamanes, attached to their prince, and galled by the Macedonian yoke, secretly planned, in conjunction with the Ætolians, the restoration of Amynder. Accordingly, on a given day, the conspirators, supported by some Ætolian troops, seized on all the principal towns, whence they expelled the Macedonian garrisons, and finally succeeded in reinstating their exiled sovereign on his throne. Philip, on hearing the

news of this sudden revolt, advanced rapidly to Gomphi with six thousand men, and from thence endeavoured to penetrate into Athamania; but he found the passes already occupied, and his advance so strenuously opposed, that he was compelled to retreat to Gomphi with loss. (Liv. XXXVIII. 1.) Amynder, on regaining possession of his crown, sent an embassy to the Romans, which was courteously received, as they probably viewed with secret satisfaction Philip's projects of aggrandizement thus effectually checked in this quarter without any interference on their part. (Liv. XXXVIII. 3. Polyb. Frag. XXII. 8.) We subsequently find Amynder employed as a mediator between the Ætolians and Romans, during the siege of Ambracia. (Liv. XXXVIII. 9. Polyb. XXII. 12.)

Little further is known of the Athamanes, and Strabo, who hardly considered them as Greeks, (VII. p. 326.) informs us that they had ceased to exist as a nation in his time. (IX. p. 429.)

The rude habits of this people may be inferred from a custom which, we are assured by an ancient historian, prevailed among them, of assigning to their females the active labours of husbandry, while the males were chiefly employed in tending their flocks. (Heraclid. Pont. Frag.) Stephanus reports that some considered them to be Illyrians, others Thessalians. (v. 'Αθαμανία.)

The four principal towns of Athamania were Argitheia, Tetraphylia, Heraclea, and Theodoria, as we learn from Livy in his account of the revolution, by which Amynder was replaced on the throne. (XXXVIII. 1.)

As it was against Argitheia that Philip first di-

rected his efforts in advancing from Gomphi to recover Athamania, we may presume that this town was to the north of the others.

Ethopia. Near it, and on the side of Thessaly, was a hill or fortress called Ethiopia, which commanded the town. Argitheia answers perhaps to the modern *Gardikaki*, situated on the borders of Epirus towards the upper part of the valley of that river, which I have supposed to be the Inachus of Hecataeus. This river is noticed by Livy in his account of the operations here alluded to, but without mention of its name. (XXXVIII. 2.)

T. Jovis  
Acraei. Near Ethiopia was a temple sacred to Jupiter Acraeus. (Liv. loc. cit.)

Tetraphylia. Tetraphylia, the position of which is wholly undetermined, contained the royal treasury. The name of this city leads us to conclude that it was formed from the union of four different tribes. (Liv. loc. cit.)

Theodoria. Theodoria alone retains its name, by which we are enabled to fix upon its situation, in the southern part of this district to the north-east of *Arta*.

Heraclea. Heraclea, the last of the four towns above mentioned, is not spoken of by any other author, and its site cannot therefore now be ascertained.

Theium. Besides the places here detailed, Livy mentions a few other Athamanian fortresses. Theium, defended for some time by the Macedonians, but at last conquered. (XXXVIII. 2.)—Athenæum and Pœtneum, situated on the border of Thessaly, and retained by the troops of Philip; but were afterwards claimed by the Athamanes in a discussion held before Roman commissioners. (XXXVIII. 1. and XXXIX. 25.)

Stephanus Byz. enables us to make two additions to the above list, Cranon and Acanthus. The former <sup>Cranon.</sup> seems to retain some vestige of its name, which it <sup>Acanthus.</sup> derived from Cranon, son of Pelasgus, in that of *Crania*. (v. Κράνιον.) The latter derived its appellation from mount Acanthus, mentioned by Pliny, <sup>Acanthus</sup> (IV. 2.) which is probably the elevated ridge <sup>mons.</sup> between the valleys of the Arachthus and the Inachus, now known by the name of *Tzumerka*.

That part of Athamania which was situated near the Achelous was called, from that circumstance, Paracheloitis. It was annexed to Thessaly by the <sup>Parachel.</sup> Romans, a circumstance which gave offence to Phi- <sup>oitis regio.</sup> lip of Macedon. (Liv. XXXIX. 26.)

## SECTION IX.

### DORIS, LOCRI, AND EUBŒA.

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Origin of the Dorians—Description of their Tetrapolis, and the ancient Dryopis—The Locri Ozolæ—Epicnemidii and Opuntii—Eubœa—History and topography of that island.

THE Greeks applied the name of Doris to a small tract of country situated to the north-east of Ætolia, and confined between the high chains of mountains belonging to that province, as well as those of Parnassus to the south, and of Œta to the east and north. This rugged and obscure canton would have presented but little to attract notice and attention, were it not for the circumstance of its having given birth to some of the most powerful and celebrated tribes of ancient Greece. Since it is an undisputed fact, that the Dorians, who were afterwards so widely disseminated throughout the Peloponnese, migrated from thence when they associated themselves with the Heraclidæ, and assisted them in recovering the possessions of their ancestors. But the small tribe to which the name of Dorians was first applied, as it is said, from Dorus the son of Hellen, (Herod. I. 56.) had not always occupied the mountainous region above described; for it had been apparently in possession of the more fertile and extensive district of the Thessalian Hestîæotis, though under a different appellation, being driven from thence, however, by the Cadmeans, the Macedni, as they were then designated, retired towards



Pindus, and finally passed into Doris. Herodotus, who is our principal authority in this remote period of Grecian history, also informs us that the more ancient name of this small tract of country was Dryopis, derived doubtless from the Dryopes, one of the earliest tribes of Greece. (Herod. loc. cit. et VIII. 31. Strab. IX. p. 433. Scymn. Ch. v. 595. Pausan. Messen. 34. Apollodor. II. 7, 7. Diodor. IV. 67.)

It is said that Ægimius, king of Doris, or Æpalius, as he is called by Strabo, having lost his dominions, had been reinstated by Hercules; in gratitude for which important service, the Dorian prince adopted his son Hyllus after that hero's death, and bequeathed to him his dominions. It was thus that Doris became the abode of the Heraclidæ during their exile from Peloponnesus, and the spot whence they concerted their plans for regaining their possessions in that country, which they carried into effect eighty years after the siege of Troy. (Thuc. I. 12. Strab. IX. p. 427. Pind. Pyth. I. 121. ubi vid. Schol. Apollod. II. 8, 3. Ephor. ap. Steph. Byz. v. Δυμῶν. et Dicæarch. ap. eund. v. Δῶριον. Pausan. Eliac. I. 1.)

The Dorians, thus transplanted into a more genial climate and a more ample and fertile territory, seem always to have preserved a grateful recollection of their primitive abode, and to have been anxious to maintain that interchange of good-will with their mother country, which was especially cherished by the ancient Greeks, and forms one of the most pleasing features in their system of colonization. Lacedæmon more particularly, as the leading Peloponnesian state of Dorian origin, was frequently called

upon to assist its little metropolis when threatened by attacks from the more powerful Phocians and the highlanders of Cæta. (Thuc. I. 107. III. 92.) But still this small territory was however occasionally an object of contention to the neighbouring states. (Diod. Sic. XVI. 527. Strab. IX. p. 427.) more especially in the latter period of Grecian history, during the Ætolian and Macedonian wars; so that, as Strabo observes, it is a matter of surprise that its few towns should have still existed, when the Romans became masters of Greece. (IX. p. 427.)

The Dorian republic, as the term Tetrapolis, usually applied to it, sufficiently denotes, consisted of four cities, respecting the names of which various accounts have been transmitted to us by the ancients. If we are to credit the Scholiasts of Pindar (Pyth. I. 121.) and Aristophanes, (Plut. 385.) they were six in number; but the passages from these writers are evidently corrupt, and at all events we ought to prefer the authority of earlier records. Strabo acknowledges but four, which he names Erineus, Boium, Pindus, Cytinium. (IX. p. 427.) The former of these is recognised by several authors; namely, Thucydides, I. 107. Scyl. p. 24. Diod. Sic. IV. 187. et XI. 79. Scymn. Ch. 592. Pomp. Mel. II. 3. Ptolem. p. 87. Steph. Byz. v. *Ἐρίνεος*. Tzetz. ad Lycoph. 741. Plin. IV. 7. They are also generally agreed about Boium. (Thuc. I. 107. Scyl. p. 24.) But greater uncertainty prevails respecting Pindus, which, according to Strabo, stood above Erineus; he adds, that in its vicinity flowed a stream of the same name, which joined the Cephissus close to Lilæa, a Phocian town, near which the latter river was known to take its source; and he further informs us, that some writers gave to the

Erineus.

Boium.

Pindus.

Pindus fl.

town of Pindus the name of Acyphas. (Cf. Steph. <sup>Acyphas.</sup> Byz. v. 'Ακύφας.) Pindus is acknowledged by Pliny, IV. 7. Pomp. Mel. II. 3. Schol. Pind. Pyth. I. 121.

Cytinium was probably the most considerable of <sup>Cytinium.</sup> all the Dorian cities; at least it is more frequently mentioned in history than any other. Thucydides reports that it was situated to the left or west of Parnassus, and on the borders of the Locri Ozolæ, (III. 95.) he likewise states that some Locrian hostages were placed there by Euryloclus, who commanded the Spartan troops destined to act against Naupactus. (III. 102. Diod. Sic. IV. 187.) Æschines observes, that it sent one deputy to the Amphityonic council<sup>a</sup>. (De Fals. Leg. p. 43.)

This city was in the occupation of Philip son of Amyntas, together with Elatea in Phocis, a short time before the battle of Chæronea. (Philochor. ap. Dionys. p. 742.<sup>b</sup>) It is referred to by Lycophron, 1388.

Οἱ δ' αὖ τέταρτοι τῆς Δυμαντίου σποράς,  
Λαχμώνιοί τε, καὶ Κυτιναῖοι, Κόδροι—

(Cf. Steph. Byz. v. Κύτινα, Plin. IV. 7. Scymn. Ch. 590. Scyl. p. 24. Ptolem. p. 87.)

Besides these four towns, Stephanus Byz. names two others, which may be considered as doubtful; Amphanaë, (v. 'Αμφάναι,) which is called a Doric city, <sup>Amphanæ.</sup> on the authority of Hecataëus, and Metropolis, which

<sup>a</sup> According to the received text, adopted also by Bekker, mention is made in a passage of the orator here cited of another town named Dorium, which, together with Cytinium, sent a deputy to the Amphityonic council; but, as no author has ever noticed the ex-

istence of such a place in Doris, I should think, instead of Δωρίου καὶ Κυτινίου we ought to read Δωρικοῦ Κυτινίου, since Thucydides calls it Κυτίνιον τὸ Δωρικόν. (III. 95.) The Dorion of Homer was in Messenia.

<sup>b</sup> See Clinton's Fasti Helen. Tables, B. C. 338. p. 148.

may possibly refer to the whole of Tetrapolis, considered as the mother country of the Dorians.

Dymanes  
tribus.

He states also that the Dymanes were a Dorian tribe. (v. Δυμᾶν.) And Scylax affirms that the Limodorienses, Λιμωδοριεῖς, (p. 24.) were another portion of the same people, (cf. Hesych. v. Λιμωδοριεῖς,) so called from the poverty and barrenness of their soil. As no modern traveller has explored this remote corner of Greece, we have no account of its ruins. An inscription found at *Artotina*, where the name of Erineus occurs, suggests the probability of its being the site of that town<sup>c</sup>. The river Pindus is the chief branch of the *Mauro potamos*, which unites with the Cephissus<sup>d</sup>. The whole district is yet known by the name of *Lidoriki*<sup>e</sup>.

#### LOCRIS.

The Greeks comprehended under the name of Locrians three tribes of the same people, which, though distinct from each other in territory as well as in nominal designation, doubtless were derived from a common stock. These were the Locri Ozolæ, the Epicnemidii, and Opuntii. A colony of the latter, who at an early period had settled on the shores of Magna Grecia, were distinguished by the name of Epizephyrii, or Western Locri. The Epicnemidian and Opuntian Locri alone appear to have been known to Homer, as he makes no mention of the Ozolæ; whence we might conclude that they were not so ancient as the rest of the nation. The earliest and most authentic accounts concur in ascribing the origin of this people to the Leleges, of

<sup>c</sup> Pouqueville, t. IV. p. 53. <sup>d</sup> Id. t. IV. p. 55. <sup>e</sup> Id. t. IV. p. 57.

whom we have treated largely both in the introductory section, and also under the head of Acarnania. But the reader may here be referred to those particular passages which connect this ancient race with the Locri. (Aristot. ap. Strab. VII. p. 321. Hesiod. ap. eund. *ibid.* Scymn. Ch. 590. Dicæarch. v. 71.)

The Locri Ozolæ, with whose territory we shall commence our description, occupied a narrow tract <sup>Locri Ozolæ.</sup> of country, situated on the northern shore of the Corinthian gulf, commencing at the Ætolian Rhium, and terminating near Crissa, the first town of Phocis, on the bay to which it gave its name. To the west and north they adjoined the Ætolians, and partly also, in the latter direction, the Dorians, while to the east they bordered on the district of Delphi, belonging to Phocis.

They are said to have been a colony from the more celebrated Locrians of the east, (Strab. IX. p. 427. Eustath. II. B. 531.) and their name, according to fabulous accounts, was derived from some fetid springs near the hill of Taphius, or Taphiassus, situated on their coast, and beneath which it was reported that the centaur Nessus had been entombed. (Strab. IX. p. 426. Plutarch. *Quæst. Græc.* XV. Myrsil. Lesb. ap. Antigon. *Paradox.* 129.)

Thucydides represents them as a wild uncivilized race, and addicted from the earliest period to theft and rapine. (I. 5.) In the Peloponnesian war they appear to have sided with the Athenians, as the latter held possession of Naupactus, their principal town and harbour, and also probably from enmity to the Ætolians, who had espoused the cause of the Peloponnesians. (Thuc. III. 95.)

Naupactus, situated at the western extremity of Naupactus.

the Locrian territory, and close to Rhium of Ætolia, was said to have derived its name from the circumstance of the Heraclidæ having there constructed the fleet in which they crossed over into Peloponnesus. (Strab. IX. p. 426. Apollod. II. 7, 2.)

After the Persian war this city was occupied by the Athenians, who there established the Messenian Helots, after they had evacuated Ithome. (Thuc. I. 103. et II. 90. Pausan. Messen. c. 24. et seq.) The acquisition of Naupactus was of great importance to the Athenians during the Peloponnesian war, as it was an excellent station for their fleet in the Corinthian gulf, and not only afforded them the means of keeping up a communication with Corcyra and Acarnania, but enabled them also to watch the motions of the enemy on the opposite coast, and to guard against any designs they might form against their allies. Some important naval operations, which took place off this city in the third year of the war, will be found detailed in Thucydides. (II. 83. et seq. Diod. Sic. XI. 85.)

After the failure of the expedition undertaken by Demosthenes the Athenian general against the Ætolians, the latter, supported by a Peloponnesian force, endeavoured to seize Naupactus by a *coup de main*; but such were the able arrangements made of Demosthenes, who threw himself into the place with a reinforcement of Acarnanian auxiliaries, that the enemy did not think proper to prosecute the attempt. (Thuc. III. 102.) On the termination of the Peloponnesian war, however, Naupactus surrendered to the Spartans, who expelled the Messenians from thence. (Pausan. Messen. c. 26.) Demosthenes acquaints us that it had afterwards been occupied by

the Achæans, but was ceded by Philip of Macedon to the Ætolians, (Phil. III. p. 120. Strab. IX. p. 426.) in whose possession it remained, till they were engaged in a war with the Romans. The latter, after having defeated Antiochus at Thermopylæ, suddenly crossed over from the Maliac gulf to that of Corinth, and invested Naupactus, which would probably have been taken, notwithstanding the obstinate defence made by the Ætolians, had they not obtained a truce by the intervention of T. Flaminius. (Liv. XXXVI. 30. et seq. Cf. Polyb. V. 102. 9. et 103. seq. Dicæarch. v. 64. Scyl. p. 14. Scymn. Ch. 477.)

Pausanias speaks of a temple of Neptune in this city, and also of one dedicated to Diana. (Phocic. c. 38. Cf. Cæs. Bell. Civ. III. 35. Cicer. in Pis. 37.)

Naupactus was still a city of some importance in the time of Hierocles, (Synecdem. p. 643.) but it was nearly destroyed by an earthquake under the reign of Justinian. (Procop. Bell. Got. III.)

The modern town is called *Enebachti* by the Turks, *Nepacto* by the Greeks, and *Lepanto* by the Franks. "*Nepacto*," says sir W. Gell, "is a miserable pashalia, and a ruinous town; but it is worth visiting, because it gives a very exact idea of the ancient Greek city, with its citadel on mount *Rhegani*, whence two walls, coming down to the coast and the plain, form a triangle. The port absolutely runs into the city, and is shut within the walls, which are erected on the ancient foundations<sup>c</sup>."

<sup>c</sup> Itinerary, p. 293. Dodwell's Travels, t. I. p. 123. One coin only of Naupactus is known to exist; it is in the

Museum of the king of Denmark and is of bronze; the epigraph NAT.

- Æneon.** Beyond Naupactus was the town of Æneon, from whence Demosthenes set out on his expedition into Ætolia, (Thuc. III. 95.) and to which he afterwards retreated with the remnant of his forces. (Id. 98.) Stephanus Byz. says it was a seaport. (v. Οἰνέων.) We should look for the remains of this city near the mouth of the small stream of *Sergouli*, and the village of *San Nicolo*. Thucydides places in the same vicinity a temple dedicated to the Nemean Jupiter, in which Hesiod is said to have expired. (III. 95. Cf. Steph. Byz. v. Νεμέα, Plut. Conv. S. Sap.)
- Eupalium.** Eupalium, or Eupolium, was situated more inland, and on the borders of Ætolia. It was here that Demosthenes deposited the booty he had acquired at the commencement of his incursion. (Thuc. III. 96. Cf. Strab. IX. p. 427. Artemid. ap. Steph. Byz. v. Εὐπαλία, Plin. IV. 3.) Livy states, that not far from this town there was a port named Erythræ, where Philip the son of Demetrius landed some troops for the purpose of ravaging the neighbouring district of Ætolia. (XXVIII. 8. Cf. Steph. Byz. v. Ἐρυθρά.) This may perhaps answer to the little port of *Kokino*, at the mouth of the river
- Æanthe.** *Morno*. Beyond Æneon we find Æanthe, a city of some note, and mentioned by several classical writers. Pausanias observes, that its territory was contiguous to Naupactus, (Phoc. c. 38.) and Polybius informs us that it lay opposite to Ægina in Achaia. (IV. 57, 2. and V. 17, 8.) According to Pausanias it had temples consecrated to Venus, Diana, and Æsculapius. (loc. cit.) It has been supposed by many antiquaries and travellers, that the ruins which are to be seen at *Galaxidi* represent the site of Æanthe; but it appears to me that this position is too remote



from Naupactus, to which Æanthe was contiguous; *Galaxidi* also is in the Crissæan bay, whereas Pliny certainly places Æanthe without that gulf, (IV. 3.) and it may further be remarked, that Thucydides names the Æantheans as the last of the Locri Ozolæ on this coast. (III. 101. Cf. Scyl. p. 14. Steph. Byz. v. Οἰάνθη, Polyæn. Strat. VIII. 46.) I am inclined to suppose that Æanthe stood on the site of *Veternitza*, where there are some considerable ruins<sup>f</sup>.

From Pliny we learn, that the port of the Phæ-<sup>Portus</sup>stian Apollo (IV. 3.) was situated beyond Æanthe: <sup>Apollinis</sup>  
<sup>Phæstii.</sup> it is now the harbour of *Veternitza*.

Next follows Tolophon, possessing, as Dicearchus <sup>Tolophon.</sup> affirms, an ample harbour. (v. 66.) This city is also noticed by Thucydides. (III. 101. Cf. Steph. Byz. v. Τολοφών.) The site of Tolophon answers probably to *Galaxidi*, where there are some extensive ruins, and a spacious haven. "The walls," Mr. Hughes observes, "remain to a considerable height. The "style is that called Isodomon, in its greatest perfection. If any considerable ruins shall be discovered between Naupactus and *Galaxithi*, this latter will possibly be considered as the successor of "Tolophon<sup>g</sup>." The river Hylætus, according to <sup>Hylætus fl.</sup> Dicearchus, flowed into the sea beyond Tolophon. The modern name of this insignificant stream is unknown to me.

The last maritime town of Locris in the Crissæan <sup>Chaleon</sup> gulf was Chaleon, noticed by Hecatæus, ap. Steph. <sup>urbs et portus.</sup> Byz. v. Χάλαιον, Thucydides, III. 101. Plin. IV. 3. Ptol. p. 86. The harbour of Chaleon apparently

<sup>f</sup> Melet. Geogr. p. 330. "Near " is a palaio-kastro." Itin. p. 294.  
<sup>g</sup> "Betrinitza," says sir W. Gell, <sup>g</sup> Travels, t. I. p. 396.

stood where the *Scala of Salona* is now laid down in modern maps<sup>h</sup>.

Inland are several obscure places, for the knowledge of which we are indebted to Thucydides alone. That historian, in his narrative of the march of Eurylochus, a Spartan general, through the territory of the Locri Ozolæ, informs us, that the first town belonging to this people which he occupied was Myon, situated at the entrance of a narrow and difficult pass. (III. 101. Cf. Steph. Byz. v. Μύων.) Pausanias seems to have doubted whether this town should be ascribed to Phocis or Locris. (Phoc. 38. et Eliac. II. 19.) It was thirty stadia from Amphissa. The Myonians had dedicated a shield to Jupiter at Olympia. Thucydides next mentions Ipnus; (cf. Steph. Byz. v. Ἴπνος;) after which follow Messapia, Tritæa, and Hessus, (Steph. Byz. v. Ἡσσός;) then Olpæ and Hyæa. (Steph. Byz. v. Ὑαία.) Belonging to the latter was a small place named Polis, taken by Eurylochus. Alope, ascribed to the Locri Ozolæ by Strabo, (IX. p. 427.) is perhaps no other than the Olpæ of Thucydides.

To these we must add three other towns alluded to by Pliny, (IV. 3.) Phæstus, situated probably above the port of the Phæstian Apollo; Argyna, (cf. Steph. Byz. v. Ἀργεννος;) and Calamissus, now *Calamatir*<sup>i</sup>.

Stephanus assigns to the same people Ænus, (v. Ἀἴνος,) Axia, (v. Ἀξία,) Hyle, (v. Ὑλη.)

The modern name of this inland district is *Malandrino*<sup>k</sup>.

<sup>h</sup> Pouqueville places it at *Monastir-Coutziro*, t. IV. p. 59.

<sup>i</sup> Pouqueville, t. IV. p. 58.

<sup>k</sup> Ibid.

We have yet to speak of Amphissa, the last, but *Amphissa*, also the most celebrated city of the Locri Ozolæ. (Pausan. Phoc. 38.) We find from Strabo that it stood at the head of the Crissæan gulf, (IX. p. 4. Scyl. p. 14.) and Æschines informs us its distance from Delphi was sixty stadia, (Æsch. in Ctesiph. p. 71.) Pausanias reckons one hundred and twenty. Amphissa was said to have derived its name from the circumstance of being surrounded on every side by mountains. (Aristot. ap. Harpocrat. Lexic. Steph. Byz. v. Ἀμφίσσα, Pausan. Phoc.)

Herodotus relates, that on the Persian invasion the Phocians removed thither many of their families and most valuable effects. (Herod. VIII. 30.) Thucydides, however, leads us to infer, that at the time of the Peloponnesian war a great jealousy subsisted between the inhabitants of this city and the above named people. (III. 95.) Several years after this period Amphissa was destroyed by order of the Amphictyons, for having dared to restore the walls of Crissa, and cultivate the ground, which was held to be sacred; and lastly, on account of the manner in which they molested travellers who had occasion to pass through their territory. (Strab. IX. p. 419. Æschin. in Ctes. p. 71. et seq. Cf. Diod. Sic. XVI. 527. XVIII. 654.) At a later period, however, Amphissa appears to have somewhat recovered from this ruined state when under the dominion of the Ætolians. In the war carried on by the Romans against this people they besieged Amphissa, when the inhabitants abandoned the town, and retired into the citadel, which was deemed impregnable. Liv. XXXVII. 5.) For an account of the antiquities and curiosities of this city the reader may con-

sult Pausanias, Phoc. 38. (Cf. Plin. IV. 2. Hierocl. p. 644.) It is generally agreed that the modern town of *Salona* represents the ancient Amphissa. "*Salona*," says Mr. Hughes, "is under the picturesque rocks of its now ruined acropolis, at the foot of those lofty mountains which close up the great Crissæan plain, through which a defile leads towards the Cephissus and the straits of Thermopylæ. The plan of this fortress is quite entire, and is, I believe, the only monument of ancient Amphissa. The walls remain entire to a considerable height<sup>1</sup>." Sir W. Gell observes, that the real distance between Delphi and Amphissa is seven miles<sup>m</sup>.

Locri  
Epicnemidii.

The Epicnemidian Locri, whom we must next describe, occupied a small district immediately adjoining Thermopylæ, and confined between mount Cnemis, a branch of Æta, whence they derived their name, and the sea of Eubœa. (Strab. IX. p. 416. and 425. Pausan. Phoc. Eustath. ad Dionys. Perieg. v. 426. Diod. Sic. XVI. 530.) Homer classes them with the Opuntii under the general name of Locri.

Τῶ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο  
Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης. IL. B. 535.

Alpeni vel  
Alpenus.

The first place in the Locrian territory south of Thermopylæ is Alpeni, or Alpenus, whence, as Herodotus informs us, Leonidas and his little band drew their supplies. (VII. 229. Cf. Steph. Byz. v. Ἀλπηνοί.) This is probably the same town which Æschines names Alponus, (Fals. Legat. p. 46.) since

<sup>1</sup> Travels, t. I. p. 390. Pouqueville, t. IV. p. 101.

<sup>m</sup> Itinerary, p. 196. The

coins of Amphissa are easily known by the legend ΑΜΦΙΣΣΕΩΝ.

he describes it as being close to Thermopylæ. (Cf. Steph. Byz. v. Ἀλπωνός.)

Beyond, as Strabo affirms, was Nicæa, (IX. p. <sup>Nicæa</sup> 426.) mentioned also by Æschines loc. cit. and Demosthenes, Philipp. II. t. I. p. 71. et Epist. Philipp. p. 152. We learn from Diodorus, that Phalæcus the Phocian general occupied this town during the Sacred war, with a view of obstructing the passage of Philip through Thermopylæ. (XVI. 541.) Livy informs us, that the fleet of Attalus and the Romans, being engaged in operations against Philip the son of Demetrius in the second Punic war, crossed over from Peparethus to Nicæa. (XXVIII. 5.) A conference was afterwards held here between Philip and some Roman deputies. (XXXII. 22. Polyb. X. 42, 4. XVII. 1, 5. Cf. Steph. Byz. v. Νίκαια.) Sir W. Gell is inclined to place Nicæa at *Apano Molo*<sup>n</sup>.

Scarphe, or Scarpheia, according to Strabo, was <sup>Scarphe vel Scarpheia.</sup> to the south of Nicæa, and only ten stadia from the sea.

Βῆσσάν τε, Σκάρφην τε, καὶ Αὐγείας ἑρατεινὰς—

IL. B. 532.

Καὶ Κῦνε, καὶ Σκάρφεια, καὶ Φαλαριάς—

LYCOPHR. 1147.

(Cf. Liv. XXXIII. 3. Appian. Syr. Pausan. Ach. 15. Steph. v. Σκάρφεια. Antip. Sid. Epigr. Anal. t. II. p. 37.) Strabo remarks, that this town was nearly destroyed by an earthquake, which raised the sea to such an elevation that it was buried beneath its waters. (I. p. 60. Cf. Eustath. in Il. B. 532.) Scarpheia is however mentioned by Pliny, IV. 7. Ptolemy, p. 86. and

<sup>n</sup> Itinerary, p. 237.

Hierocles, 643. as well as the Table Itinerary. It stood probably near the village of *Andera*, where there are some vestiges of fortifications, probably connected with its ruins. Sir W. Gell points out also a terrace and some heaps to the left of this spot<sup>o</sup>.

Thronium. Thronium, noticed by Homer as being near the river Boagrius,

Τάρφην τε, Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα.

IL. B. 533.

was thirty stadia from Scarphea, and at some distance from the coast, as appears from Strabo; (IX. Boagrius fl. p. 426.) who also asserts, that the Boagrius, known likewise by the name of Manes, was nothing more than a torrent, which was sometimes entirely dry, though occasionally it was so swollen as to be two plethra in breadth. (Cf. Lycophr. 1145.) Ptolemy places the mouth of this stream immediately after Scarphea. (p. 86.)

Thronium was taken by the Athenians during the Peloponnesian war, (Thuc. II. 26.) and several years after, it fell into the hands of Onomarchus the Phocian general, who enslaved the inhabitants. (Diod. Sic. XVI. 526. Cf. Æsch. de Fals. Legat. p. 46. Liv. XXXII. 36. Polyb. XVII. 9, 3. IX. 41, 11.)

Λοκροῖς δὲ τοῖςδ' ἴσας ἄγων  
Ναῦς 'Οϊλέως τόκος, κλυτὰν  
Θρονιάδ' ἐκλιπῶν πόλιν.

EUR. IPH. AUL. 261.

..... καὶ Θρονίτιδες  
Λοκρῶν ἀγυιαί—

LYCOPHR. 1148.

<sup>o</sup> Itinerary, p. 236.

(Pausan. Eliac. II. 22. Scyl. Peripl. p. 14. Steph. Byz. v. Θρόνιον, Plin. IV. 7.) Dr. Clarke conjectured that Thronium was situated at *Bondonitza*, a small town on the chain of mount Ceta<sup>p</sup>; but sir W. Gell is of opinion that this point is too far distant from the sea, and that it accords rather with an ancient ruin above *Longachi*<sup>q</sup>; and this is in unison also with the statement of Meletias the Greek geographer, who cites an inscription discovered there, in which the name of Thronium occurs<sup>r</sup>.

The fortress of Cnemides, opposite to Cape Ce-Cnemides. næum in Eubœa, from which it was separated by a distance of ten stadia, was twenty stadia from Thronium. (Strab. IX. p. 426. Cf. Scyl. p. 14. Mel. II. 3.)

Along this part of the coast were the small islands <sup>Lichades insule.</sup> called Lichades, from the adventure of Lichas. (Strab. loc. cit.) In Gell's Itinerary we find the following note<sup>s</sup>: "The height above Cape Cnemis. Here was "probably the town of Cnemis. A magnificent view "toward Thermopylæ and Phthia on one side, and "toward Chalcis on the other. In front are the "Lichades, and the Cenæan promontory of Eubœa."

More inland apparently were some inconsiderable towns mentioned by Homer, Il. B. 531, which circumstance alone renders them worthy of notice, as Strabo remarks they had nearly all ceased to exist at the period in which he wrote.

Calliarus, says the geographer, is no longer in-Calliarus. habited; but the name is still attached to a tract of

<sup>p</sup> Travels, p. II. p. 237.

<sup>q</sup> Itinerary, p. 235.

<sup>r</sup> T. II. p. 323. He calls it *Palæo Castro* in *Marmara*. The coins of Thronium are rarely to

be met with; the legend is ΘΡΟΝΙΕΩΝ. Sest. Monet. p. 45. c. 1.

<sup>s</sup> P. 234.

arable land, of which it denotes the superior fertility. (IX. p. 426. Steph. Byz. v. Καλλίαρος.)

Bessa.

Augæ.

Bessa, so named from its situation in a mountain glen, (βῆσσαι,) had also disappeared, as well as Augæ.

Βῆσάν τε, Σκάρφην τε, καὶ Αὐγείας ἐρατεινὰς,  
Τάρφην τε, Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα.

IL. B. 532.

(Cf. Steph. Byz. v. Βῆσσα et Αὐγεία.)

Tarphe,  
postea  
Pharygæ.

Tarphe<sup>t</sup>, according to Strabo, had changed its name to Pharygæ, and had received, as it was said, a colony from Argos, where Juno was worshipped under the appellation of Pharygæa. This town was situated on a commanding spot, in the midst of a fertile and woody tract of country. (Strab. IX. p. 426.)

Cnemis  
mons.

Mount Cnemis, which imparted its name to the Epicnemidian Locri, belongs to the chain now called mount *Talanta*, and is connected with the hills of Bœotia<sup>u</sup>. (Strab. IX. p. 416. Pausan. Phoc.)

Locri  
Opuntii.

The Opuntian Locri follow after the Epicnemidii; they occupied a line of coast of about fifteen miles, beginning a little south of Cnemides, and extending to the town of Halæ, on the frontier of Bœotia. (Strab. IX. p. 425.) Inland their territory reached to the Phocian towns of Hyampolis and Abæ. (Pausan. Phoc. 1.) This people derived its name from the city of Opus, their metropolis. (Strab. IX. loc. cit.)

Daphnus.

Daphnus, the first town on their coast, was once included, as Strabo reports, within the limits of Phocis, (IX. p. 424.) It no longer existed in this

<sup>t</sup> See Notes to the French Strabo. Ecclaireiss. No. XL. t. III.

<sup>u</sup> Gell's Itinerary, p. 231.



writer's time; he places it twenty stadia from Cnemides<sup>x</sup>. (Cf. Steph. Byz. v. *Δαφνοῦς*, Plin. IV. 7.)

Beyond is Alope, (Strab. loc. cit.) where, as Thucydides relates, the Athenians obtained some advantage over the Locrians in a descent they made on this coast during the Peloponnesian war. (II. 26. Diod. Sic. XII. 309. Scyl. p. 14. Steph. Byz. v. *Ἀλόπη*.)

At a distance of ninety stadia from Daphnus, and opposite to Ædepsus, a town of Eubœa, was Cynus, *Cynus*, the principal maritime city of the Opuntian Locri. According to ancient traditions it had long been the residence of Deucalion and Pyrrha; that princess was even said to have been interred there. (Strab. IX. p. 425. Apollod. ap. Schol. Pind. Ol. IX. 65.)

Οἱ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε, Καλλιάρόν τε—

IL. B. 532.

Λάρυμνα, καὶ Σπέρχειε, καὶ Βοάγριε,

Καὶ Κῦνε, καὶ Σκάρφεια, καὶ Φαλαωριάς—

LYCOPHR. 1146.

Cynus was taken by Attalus king of Pergamus in the Macedonian war. (Liv. XXVIII. 6. et seq. Cf. Plin. IV. 7. Pausan. Phoc. 1. Hecat. ap. Steph. Byz. v. *Κῦνος*.) The ruins of this city are probably those which have been observed near the small village of *Lebanitis* by sir W. Gell and other travellers<sup>y</sup>.

Opus, one of the most ancient cities of Greece, is *Opus*, celebrated by Pindar as the domain of Deucalion and Pyrrha.

<sup>x</sup> Gell's Itinerary, p. 234.

" Walls and vestiges. This

" may be Daphnus, because it

" is ninety stadia from Cynus,

" one hundred and twenty from

" Elatea, and has a deep bay

" or port."

<sup>y</sup> Itinerary, p. 232.

. . . . . Φέροις  
 Δὲ Πρωτογενείας  
 Ἄστει γλῶσσαν, ἴν' αἰολο-  
 βρόντα Διὸς αἶσα,  
 Πύρρα Δευκαλίων τε, Παρ-  
 νασσοῦ καταβάντε,  
 Δόμον ἔθεντο πρῶτον. OL. IX. 62.  
 Φόρμιγγ' ἐλελίζων  
 Κλεινᾶς ἐξ Ὀπόντος— ver. 21.  
 Ὅθεν στεφάνων ἄωτοι  
 Κλυτὰν Λοκρῶν ἐπαίρον-  
 τι ματέρ' ἀγλαδένδρον. ver. 30.

and by Homer as the birthplace of Patroclus. (Il. Σ. 325.)

Θαρσύνων ἦρωα Μενόιτιον ἐν μεγάροισι  
 Φῆν δέ οἱ εἰς Ὀπόντα περικλυτὸν υἱὸν ἀπάξειν,  
 Ἴλιον ἐκπέρσαντα—  
 Ἥλυθε δ' Ἀκτορίων Ἴλου παῖς Ἀκτορίωνος  
 Τρηχεῖαν Ὀπόντα λιπών. ORPH. ARGON. 177.

(Cf. Strab. IX. p. 425.) The form of government adopted by the Opuntians was peculiar, since, as we learn from Aristotle, they intrusted the sole administration to one magistrate. (Politic. III. 16.) Plutarch commends their piety and observance of religious rites. (De Pyth. Orac. et Quæst. Græc. 6. p. 521.)

Herodotus informs us that they furnished seven ships to the Greek fleet at Artemisium. (VIII. 1.) They were subsequently conquered by Myronides the Athenian general. (Diod. Sic. XI. 285.) In the war between Antigonus and Cassander, Opus, having favoured the latter, was besieged by Ptolemy, a general in the service of Antigonus. (Diod. Sic. XVIII. 714.) It was occupied several years after

by Attalus king of Pergamus in the Macedonian war; but on the advance of Philip son of Demetrius he was forced to make a precipitate retreat to his ships, and narrowly escaped being taken. (Liv. XXVIII. 6.)

Strabo says that Opus was fifteen stadia from the sea, (IX. p. 425.) and that the distance between it and Cynus, its emporium, was sixty stadia. Livy places Opus one mile only from the sea. (XXVIII. 6. Cf. Pausan. Phoc. 1. Plin. IV. 7. Pomp. Mel. II. 3. Steph. Byz. v. Ὀπύεις, Ptol. p. 86.) The position of this town has not been precisely determined by the researches of modern travellers<sup>2</sup>; but its ruins are laid down in Lapie's Map a little to the south-west of *Alachi*, and east of *Talanta*. The bay, which the sea forms on this part of the coast, was known by the name of Opuntius sinus. <sup>Opuntius sinus.</sup> (Strab. IX. p. 425. Plin. IV. 7.)

Opposite to Opus was the island of Atalanta, <sup>Atalanta insula.</sup> fortified by the Athenians, during the Peloponnesian war, with a view of checking the depredations committed by the Locrian pirates on the coast of Eubœa. (Thuc. II. 32. Cf. Liv. XXXV. 38. Strab. IX. p. 425.) It is still called *Talanta*.

Near Opus was a fortress named Oion, the ruins <sup>Oion castellum.</sup> of which, according to Gell's Itinerary, are to be seen on a hill above Lebanitis, distant twenty-five miles, by a steep ascent. It is a small oval fort, connected with the main hill by a little isthmus, and may have received its name from being shaped like an egg<sup>a</sup>. Strabo speaks of a grove named

<sup>2</sup> Wheler's Travels, b. III. Gell's Itinerary, p. 229.  
p. 575. Melet. Geogr. II. p. <sup>a</sup> P. 232.  
323. Dodwell, t. II. p. 58.

Æaneum, and also of Æanis, a fountain in the vicinity of Opus. (IX. p. 425.)

Naryx sive  
Narycium.

Naryx, or Narycium, was another Locrian city, rendered celebrated by the birth of Ajax son of Oileus. (Strab. IX. p. 425. Steph. Byz. v. Νάρυξ.)

Καὶ Ναρύκειον ἄστυ, καὶ Θρονίτιδες

Λοκρῶν ἀγυιαί—

LYCOPHR. 1148.

Hic et Narycii posuerunt mœnia Locri—

ÆN. III. 399.

From Diodorus we learn, that Ismenias, a Bœotian commander, having collected a force of Ænians and Athamanes, whom he had seduced from the Lacedæmonian service, invaded Phocis, and defeated its inhabitants near Naryx. (Diod. Sic. XV. 440.)

The same historian afterwards relates, that Phaylus the Phocian, having entered the Locrian territory, surprised the town of Naryx, which he razed to the ground. (XVI. 530. Cf. Plin. IV. 7.)

Pyronæa.

Pyronæa, ascribed also to the Locri by Lycophron, (ap. Steph. Byz. v. Πυρωναία,)

Λοκρῶν ἀγυιαί, καὶ Πυρωναῖαι νάπαι—

ver. 1149.

Phalorias. is unknown; as is also Phalorias, noticed by the same poet. (ver. 1146. Cf. Steph. Byz. v. Φαλωριάς.)

Stephanus enables us to add the following towns to the list: Ægæ, (v. Αἶγαι,) Ægostis, (v. Αἶγωστις,) Celadone, (v. Κελαδώνη.)

Ægæ.

Phricium  
mons.

Phricium was a mountain near Thermopylæ. (v. Φρίκιον.)

Physcus, a town, (v. Φύσκος,) which is also noticed by Plutarch. (Quæst. Gr. p. 263.)

## EUBŒA.

The most ancient name of this large and celebrated island, as we learn from Strabo, was Macris, which it obtained, as he affirms, from its great length in comparison with its breadth. (X. p. 444.) Besides this, it was known at different times by the various appellations of Oche, Ellopia, Asopis, and Abantia. (Strab. loc. cit. Plin. IV. 12.) The latter, which frequently occurs in the poets, was either derived from the Thracians, who had founded Abæ in Phocis, and thence crossed over into this island, or from a hero named Abas. (Aristot. ap. Strab. loc. cit.) Homer, as Strabo observes, though he designates the island by the name of Eubœa, always employs the appellation of Abantes to denote its inhabitants.

Οἱ δ' Εὐβοίαν ἔχον μένεια πνείοντες Ἀβαντες.

IL. B. 536.

Τῶν δ' αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄξος Ἀρηός,  
Καλκωδοντιᾶδης, μεγαθύμων ἀρχὸς Ἀβάνταν·

Ibid. 540.

The name of Eubœa originated traditionally from the passage of Io, who was even said to have given birth to Epaphus in this island.

. . . . . νήσω ἐν Ἀβαντίδι διη

Τὴν πρὶν Ἀβαντίδα κίκλησκον θεοὶ αἰὲν ἔόντες·

Τὴν τότε ἑπώνυμον Εὐβοίαν βοὸς ἀνόμασεν Ζεὺς.

HESIOD. AP. STEPH. BYZ. v. Ἀβάντις.

(Cf. Strab. X. p. 445.) Its inhabitants were among the earliest navigators of Greece, a circumstance which seems to confirm the notion preserved by Strabo of its having been occupied in distant ages by a Phœnician colony. We hear also of the Pelasgi and Dryopes being settled there. (Dion. Hal. Ant. I. Diod. Sic. IV. 169.)

Herodotus affirms, that the greatest part of the Ionian cities in Asia Minor had been colonized by the Abantes of Eubœa, who were not otherwise, however, connected with the Ionians. (I. 146.) This people also founded settlements at an early period in Illyria, Sicily, and Campania<sup>b</sup>. (Strab. X. p. 449. Pausan. Eliac. I. 22. Stat. Silv. IV. 8, 45.)

Eubœa, divided into a number of small independent republics, like the other states of Greece, presents no features for a common history. In fact, where each city requires a separate narrative, it is difficult to embody what belongs to them collectively in one general account. Its fertility and abundant resources appear at an early period to have attracted the attention of the Athenian people, and to have inspired them with the desire of acquiring a territory situated so near their own, and adequate to the supply of all their wants. After the expulsion of the Pisistratidæ, when the energy of the Athenian character had received a fresh impulse from the recovery of liberty, Athens readily availed itself of the pretence afforded by the Chalcidians, who occupied the principal city of the island, for invading Eubœa, these having assisted the Bœotians in the war then carrying on against that power. The Athenians, after defeating their nearest enemy, suddenly crossed the Euripus, and, having routed the forces of Chalcis, seized upon their territory, where they established four thousand of their own citizens as colonists. (Herod. V. 77.) They were obliged, however, to evacuate this new acquisition, in order to defend their own country against a threatened attack of the Persian armament

<sup>b</sup> See Descript. of Anc. Italy, t. II. p. 149.

commanded by Datis and Artaphernes; nevertheless, they did not lose sight of the important advantages attending the possession of Eubœa. When the alarm created by the Persian invasion had subsided, the maritime states of Greece united themselves into a confederacy, of which Athens took the lead, and thus acquired an ascendancy, which proved so fatal to the liberties of those who had unguardedly cemented that impolitic union. This was peculiarly the case with the Eubœan cities, since we learn from Thucydides that the whole island acknowledged the supremacy and sway of Athens prior to the Peloponnesian war, (I. 114.) but neither that historian nor Herodotus have informed us precisely when and in what manner their subjugation was effected.

On the Athenians being compelled, after their defeat at Coronæa, to evacuate Bœotia, of which they had been for some time masters, the Eubœans took advantage of that circumstance to attempt emancipating themselves from a foreign yoke. But success did not attend their efforts.

As soon as the news of the revolt had reached Athens, Pericles was despatched at the head of a considerable force to quell the insurrection, in which he succeeded so effectually, notwithstanding the frequent diversions made by the Peloponnesians in favour of the islanders, that they were reduced to a more abject state of subjection than ever, (Thuc. I. 114.) and it was not till the unfortunate Sicilian expedition had compelled Athens to fight for existence rather than conquest, that the Eubœans ventured once more to assert their right to independence; (Thuc. VIII. 5.) but such was the want of zeal and energy displayed by the Lacedæmonian government, that they ob-

tained no aid from that quarter, until nearly the termination of the twenty-first year of the war, when at length Hegesandridas, a Spartan admiral, came to their support, and gained a victory over the Athenian fleet; the Eretrians then openly revolted, and their example being quickly followed by the other towns, the whole of Eubœa recovered its independence. (VIII. 95.)

This island, however, eventually derived but little advantage from the change which then took place. Each city, being left to its own direction, soon became a prey to factions and civil broils, which ended in a more complete slavery under the dominion of tyrants. Towards the commencement of the war between the Bœotians and Spartans, we are told by Diodorus that the Eubœans manifested a desire to place themselves once more under the protection of Athens. (XV. 472.) Another party, however, having declared in favour of the Thebans, a civil war ensued, which equally exhausted both factions, and forced them to make peace. (XVI. 513.) By the ability and judgment of Timotheus the Athenian general, a preponderance of opinion was decidedly created in favour of that state, (Demosth. de Cor. p. 108. Æsch. contr. Ctes. p. 479.<sup>c</sup>) which continued until overthrown by the arts and machinations of Philip. Phocion was empowered by the Athenian government to take all the requisite measures for restoring tranquillity, and he obtained some important successes over the Eubœan forces; but it does not appear that much advantage was ultimately derived from his victory. (Diod. Sic. XVI. 549. Æsch.

<sup>c</sup> See Mitford's Greece, t. VII. p. 384.



Fals. Legat. p. 51.) After this period Eubœa became attached to the Macedonian interests, until it was once more restored to freedom by the Romans, who wrested it from Philip, the son of Demetrius. (Liv. XXXIV. 51.)

This island, according to Strabo, extends from the Maliac gulf along the coast of Locris, Bœotia, and Attica, a distance of about one thousand two hundred stadia; its greatest breadth nowhere exceeds one hundred and fifty stadia. (X. p. 444. Cf. Scyl. p. 23.) "Torn from the coast of Bœotia," says Pliny, "it is separated by the Euripus, the breadth of which is so insignificant as to allow a bridge to be thrown across. Of its two southern promontories, Geræstus looks to Attica, Caphareus to the Hellespont; Cenæum fronts the north. In breadth this island never exceeds twenty miles; but it is nowhere less than two. Reaching from Attica to Thessaly, it extends for one hundred and twenty miles in length. Its circuit is three hundred and sixty-five. On the side of Caphareus it is two hundred and twenty-five miles from the Hellespont."

The abundance and fertility of this extensive island in ancient times are sufficiently attested by Herodotus, who compares it with Cyprus, (V. 31.) and also by Thucydides. (VII. 28. VIII. 96.) Its opulence is also apparent from the designation and value affixed to the talent, so frequently referred to by classic writers under the name of Euboicum. From Strabo we learn that it was subject to frequent earthquakes, which he ascribes to the subterraneous cavities with which the whole island abounds. (X. p. 447.)

The modern name of Eubœa is *Negropont*, formed by a series of corruptions from the word Euripus, which designated the narrow channel separating the island from the Bœotian coast.

In the description of Eubœa I shall follow the course pursued by Strabo, who commences his circuit of the island from its north-eastern extremity. It is here that we find the ancient Histiaæ,

Histiaæ  
postea  
Oreus.

. . . . . πολυστάφυλόν θ' Ἰστίαϊαν. IL. B. 537.

one of the most considerable of the Eubœan cities, founded, as it is said, by an Athenian colony, in the district of Ellopia, which once communicated its name to the whole country. (Strab. X. p. 445.) Scymnus of Chios, however, ascribes a Thessalian origin to this town. It fell into the hands of the Persians after the retreat of the Grecian fleet from Artemisium. (Herod. VIII. 23. Diod. Sic. XI. 249.) But it did not remain long in their possession, and on the termination of the Persian war it became, with the rest of Eubœa, subject to Athens. In the attempt afterwards made to shake off the galling yoke of this power, Histiaæ probably took a prominent part, if we may judge from the severity displayed towards its unfortunate inhabitants by Pericles, who expelled them from their possessions, and sent Athenian colonists to occupy the lands which they had evacuated. (Thuc. I. 115. Diod. Sic. XII. 300.) Strabo, on the authority of Theopompus, informs us, that the Histiaæans withdrew on this occasion to Macedonia. (X. p. 445.)

From henceforth we find the name of their town changed to Oreus, which at first was that of a small place dependant on Histiaæ, at the foot of mount Telethrius, and near the spot called Drymos on the

banks of the river Callas. (Strab. X. p. 445. Pausan. Achaic. 26.)

Thucydides first notices Oreus at the close of his history, as the last place retained by the Athenians in Eubœa. (VIII. 95.) From Xenophon we learn, that, having been subsequently occupied by the Lacedæmonians, who had expelled Neogenes the tyrant, it revolted from them previous to the battle of Leuctra. (Hell. V. 4, 57.)

After that period, we find Histiaæa, or Oreus, governed by another tyrant, named Philistides, who, as Demosthenes asserts, was secretly supported and befriended by Philip of Macedon; (Phil. III. p. 125.) he was afterwards defeated and slain by the Athenians and Chalcidians. (Charax. ap. Steph. Byz. v. Ὀρεός.) Æschines, on the other hand, cites a decree of Oreus to prove that Demosthenes had been bribed by the citizens of that town. (Æsch. in Ctes. p. 68.) We learn from Diodorus that Cassander had undertaken the siege of this town, but was compelled to abandon the enterprise on the approach of Ptolemy, a general of Antigonus. (XVIII. 713, 14.)

In the second Punic war Oreus, when besieged by Attalus and Sulpicius, a Roman general, was betrayed into their hands by Plator, who had been intrusted by Philip with the command of the place. (Liv. XXVIII. 6.) It must have been restored, however, to that monarch on peace being concluded; for in the Macedonian war we find it sustaining another obstinate siege against the same enemies, when it was taken by assault. (Liv. XXXI. 46. Cf. Polyb. XI. 6, 8. et XVIII. 28, 5. Cf. Athen. VII. 24. Aristot. Polit. V. 2. Plut. Pericl. 23. Steph. Byz. v. Ἰστίαια. et Ὀρεός. Pomp. Mel. II. 3.) This city no longer

existed in Pliny's time. (IV. 12.) Its ruins are still to be seen near the coast opposite to the cape *Volo* of Thessaly<sup>d</sup>.

Ellopia regio.

Ellopia, which has already been mentioned as the district in which Histiaea was situated, (Strab. X. p. 445.) is also noticed by Herodotus. (VIII. 23. Cf. Steph. Byz. v. Ἐλλοπία.)

Callas fl.

In this tract were the river Callas, the spot named Drymos, and mount Telethrius, (Strab. loc. cit.) the modern name of which is *Plokovouni*. (Cf. Steph. Byz. v. Τελέθριον. et Theophr. Hist. Pl. IX. 15.)

Drymos. Telethrius mons.

Aquæ Ellopiæ.

Pliny mentions some springs called Aquæ Ellopiæ. (IV. 12.) In the vicinity of Histiaea Strabo also places Dium, and of which the city of Canæ in Æolis is said to have been a colony. (X. p. 446. Cf.

Dium.

Cerinthus.

Eustath. ad Il. B. 537. Steph. Byz. v. Δῖον.) Cerinthus, spoken of by the poet in conjunction with Dium,

Κέρινθόν τ' ἔφαλον Δίου τ' αἰπὺ προλιθρον. IL. B. 538.

was founded by Cothon. (Scymn. Ch. v. 574. Plut. Quæst. Græc. t. VII. p. 187.) This town, according to Strabo, was situated in the vicinity of Histiaea, and near a small river named Budorus. (X. p. 446. Cf. Theogn. 887.) The name of *Geronda*, attached to a hamlet on the western coast of the island, seems to recall that of Cerinthus. I am not acquainted with the modern appellation of the little stream that flows near it, and which probably answers to the Budorus. Cerinthus is also noticed by Apollonius Rh. (Argon. I. 77. Plin. IV. 12.<sup>e</sup>)

Budorus fl.

<sup>d</sup> The coins of this city bear the name of Histiaea, in the epigraph. ΙΣΤΙΑ. and ΙΣΤΙΑΙΕΩΝ. Sestini, Mon. Vet. p. 55. c. 1.

<sup>e</sup> Sestini assigns to Cerinthus a very rare coin in brass, with the epigraph KH. p. 55. c. 1.

Metropolis was a strong post in the territory of <sup>Metropolis.</sup> Histiaea, occupied on one occasion by the Athenian general Chabrias, as Diodorus reports. (XV. 472. Cf. Steph. Byz. v. Μητρόπολις.)

The celebrated promontory of Artemisium is also placed by Herodotus in this district, at the point <sup>Artemisium promontorium.</sup> where the strait between Eubœa and the continent begins to narrow. The name was derived from a temple dedicated to Diana, which stood on the headland, and was applied to the whole of the coast in that immediate vicinity. (Herod. VII. 176.)

On the approach of the Persians, the Greeks abandoned Artemisium, and withdrew to Chalcis, but on hearing of the great loss sustained by the enemy's fleet in a storm, they resumed their station, (VII. 192.) which led to the naval engagements detailed by Herodotus. (VIII. 6. Cf. Plin. IV. 12. Steph. Byz. v. Ἀρτεμίσιον. Plut. Themistocl.) We must with Ptolemy fix the site of this celebrated spot a few miles to the west of Histiaea. (Geogr. p. 88.) Mannert says, it is now called *Cape Syrochori*†.

Beyond was the Cenæan promontory, which formed <sup>Cenæum promontorium.</sup> the extreme point of the island to the north-west. (Strab. X. p. 444. Plin. IV. 12. Liv. XXXVI. 20. Ptol. Geogr. p. 87.)

Κηναίου τ' ἐπέβης ναυσικλείτης Εὐβοίης.

HOM. HYM. APOLL. 219.

Ἀκτὴ τις ἔστ' Εὐβοίῃς, ἐνθ' ὀρίζεται  
Βαμouς, τελεῖ τ' ἐγκαρπα Κηναίῳ Διῖ.

SOPH. TRACH. 237.

Ἀκτὴ τις ἀμφίκλυστος Εὐβοίας ἄκρον

† Geogr. t. VIII. p. 250.

Κήναιόν ἐστιν, ἔνθα πατρώῳ Διὶ  
Βωμοὺς ὀρίζει, τεμενίαν τε φυλλάδα.

Ibid. 764.

The modern name of this headland is *Lithada*.

Athenæ  
Diades.

Near the Cenæum was a town named Athenæ Diades, founded, as Strabo affirms, by an Athenian colony, but according to Ephorus, by Dias, a son of Abas. (Steph. Byz. v. Ἀθῆναι. Strab. X. p. 446. Eustath. ad Il. B. 537.) Strabo states that it was opposite to Cynos of the Opuntian Locri<sup>κ</sup>. The modern name is Port *Calos*. Beyond was the town of

Ædepsus.

Ædepsus, which was, as appears from Strabo, one hundred and sixty stadia from Cynos. (IX. p. 425.) Here were some celebrated warm springs consecrated to Hercules. (Plut. Vit. Syll. Athen. III. 1. Steph. Byz. v. Αἰδηψος.) It is probable that in another passage of Plutarch, (Symp. IV. 4.) for Galepsus we ought to substitute Ædepsus. According to modern travellers, this spot still retains the name of *Dipso*, and a mile above it are the warm baths<sup>h</sup>. A little to the south was Ægæ, celebrated for the worship of Neptune, and which Strabo asserts to have communicated its name to the Ægæan sea. (VIII. p. 386. IX. p. 405. Steph. Byz. v. Αἰγαί.)

Ægæ.

Τρὶς μὲν ὀρέξαν' ἰῶν, τὸ δὲ τέτρατον ἵκετο τέκμωρ,  
Αἰγᾶς· ἔνθα δὲ οἱ κλυτὰ δώματα βένθεσι λίμνης,  
Χρῦσεα, μαρμαίροντα τετεύχεται, ἄφθιτα αἰεὶ.

IL. N. 21.

The name of *Akio* now attaches to this site.

Orobis.

Orobisæ, mentioned by Thucydides as having suffered from an earthquake during the Peloponnesian war, (III. 90. Aristot. Meteor. II. 8.) is said by Strabo to have possessed an oracle of Apollo Seli-

<sup>κ</sup> Palmer. Exercit. p. 875. et  
Græc. Ant. l. V. c. 7. p. 578.

<sup>h</sup> Dr. Sibthorp's Journal in  
Mr. Walpole's Coll. p. 71.

nuntius, which possessed a considerable degree of reputation. (X. p. 445.) It was situated near *Ægæ*, and probably occupied the place now called *Rovies*, which is laid down in Lapie's map to the south of *Dipso*.

Chalcis, the most celebrated and important city of Chalcis. Eubœa, was founded after the siege of Troy by an Ionian colony from Athens, under the conduct of Cothus. (Strab. X. p. 447.) Other accounts, however, have assigned to it a much greater antiquity, and it is certain that Homer speaks of Chalcis as already existing before the event above mentioned.

Οἱ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἀβαντες,  
Χαλκίδα τ', Εἰρήτριάν τε, πολυστάφυλόν θ' Ἰστίαιαν.

IL. B. 537.

The flourishing condition of this great Ionian city at a very early period is attested by its numerous colonies on the shores of Sicily and Italy, as well as on the Thracian coast around Pallene and mount Athos. Aristotle, as Strabo reports, dated these establishments from the period when the government of Chalcis, through the influence of the wealthiest inhabitants, named Hippobotæ, became a pure aristocracy. (X. p. 447.) From Herodotus we learn that the Chalcidians, having joined the Bœotians in their depredations on the coast of Attica soon after the expulsion of the Pisistratidæ, afforded the Athenians just grounds for reprisals. They accordingly crossed over into Eubœa with a large force, and after defeating the Chalcidians, occupied the lands of the wealthiest inhabitants, and distributed them among 4000 of their own citizens. (Herod. V. 77.) These, however, were obliged to evacuate the island

on the arrival of the Persian fleet under Datis and Artaphernes. (VI. 100.)

The Chalcidians, after the termination of the Persian war, became again dependent on Athens with the rest of Eubœa, and did not regain their liberty till the close of the Peloponnesian war, when they asserted their freedom, and, aided by the Bœotians, fortified the Euripus, and established a communication with the continent by throwing a wooden bridge across the channel. Towers were placed at each extremity, and room was left in the middle for one ship only to pass. This work was undertaken, according to Diodorus, in the third year of the ninety-second Olympiad, or 410 years B. C. (Diod. Sic. XIII. 355.)

On the departure of Alexander for Asia, Strabo informs us, that the Chalcidians strengthened still further the fortifications of their town by taking in the head of the bridge and the neighbouring hill of Canethus within its walls. (X. p. 447. cf. IX. p. 403.) Mount Canethus is alluded to also by Apollonius Rhodius.

Canethus  
mons.

Αὐτὰρ ἀπ' Εὐβοίης Κάνθος κίε, τὸν βα Κάνηθος

Πέμπεν Ἀβαντιάδης λελιγμένον—

ARGON. I. 77.

Chalcis was for a short period occupied by Cassander after the death of Alexander, but on the arrival of Demetrius Poliorectes, it recovered once more its freedom. (Diod. Sic. XVIII. 785.)

Dicæarchus, who lived about that period, has left us the following description of this ancient city. “Chalcis,” says he, “is seventy stadia in circumference, a distance greater than that from Anthedon to Chalcis. The whole of the town is placed on the slope of a hill, which is well wooded, and has



“ many salt springs, some rather brackish, but salu-  
 “ brious and cool. That which flows from the foun-  
 “ tain Arethusa is so abundant as to be sufficient for  
 “ the supply of the whole population. The city is  
 “ furnished in a superior manner with public build-  
 “ ings, such as gymnasia, porticoes, temples, and  
 “ theatres, also with paintings and statues, and a  
 “ forum admirably adapted to the purposes of trade,  
 “ since currents setting in from Salganeus in Bœotia,  
 “ and also from the Eubœan sea, meet together in  
 “ the Euripus, and flow along the piers of the har-  
 “ bour, close to which is the public mart, which is  
 “ broad and extensive, and surrounded by three por-  
 “ ticoes. The forum being close to the port, the  
 “ conveyance of goods from the shipping is easy, and  
 “ the Euripus having a double entrance, attracts  
 “ traders to the city. The whole of the surround-  
 “ ing country is planted with olives, and the soil is  
 “ as productive as the sea. The inhabitants are  
 “ Greeks, not in race only, but in tongue; without  
 “ instruction, fond of foreigners, active; enduring  
 “ with patience the ills of their country: for, having  
 “ been in servitude a long time, they have acquired  
 “ the habit of submitting to what befalls them with  
 “ resignation.” Philiscus says of them, for this rea-  
 son,

Χρηστῶν σφοδρ' ἴστ' ἡ Χαλκίς Ἑλλήνων πόλις.

(Dicæarch. de Stat. Græc. p. 19.)

From the advantages of its situation and the  
 strength of its works, Chalcis was considered, in the  
 latter period of the history of Greece, as one of the  
 most important fortresses of that country; hence  
 we find it a frequent object of contention between  
 the Romans and Philip, son of Demetrius, who

termed it one of the chains of Greece. (Polyb. XVII. 11, 5. et XVIII. 28, 4.) In the second Punic war Attalus and the Romans made an attack upon it by the bridge over the Euripus, but apparently without success. (Liv. XXVIII. 5.) During the Macedonian war it was however surprised by the same enemies, who retired after burning all the stores and magazines, and causing the greatest devastation. (XXXI. 24.) Chalcis not long after surrendered to Antiochus, prior to his invasion of Greece; and during his residence in that city he is said to have become enamoured of a Chalcidian virgin, whom he afterwards made his queen. (Liv. XXXV. 51. Polyb. XX. 3. and 8.)

In the war with Perseus, the Chalcidians were cruelly oppressed and plundered by the Roman prætors, Lucretius and Hortensius. (Liv. XLIII. 7.) They were subsequently treated with still greater severity by Mummius, the destroyer of Corinth, for having favoured the Achæans in their contest with Rome; and the epitomist of Livy asserts, their town was actually destroyed. (LII. Cf. Freinsh. Suppl. 19.) Pausanias informs us, that Chalcis no longer existed in his day. (Eliac. I. 23. Cf. Steph. Byz. v. Χαλκίς. Plin. IV. 12. Hierocl. p. 645.) Procopius names it among the towns restored by Justinian. (IV. 3.) In the middle ages it assumed the name of Euripus. (Apospasm. Geogr. t. IV. p. 42. Geogr. Min.) which was in process of time corrupted to *Negropont*, the modern appellation of the whole island, as well as that of its capital<sup>i</sup>.

<sup>i</sup> There are numerous coins of Chalcis both autonomous and imperial; the former have a head of Apollo with the lyre

and tripod. The legend is XAA. XAAKI. and XAAKIΔEON. Sestin. Mon. Vet. p. 55. c. 1.

The fountain of Arethusa, mentioned by Dicæarchus in the passage above cited, is celebrated also by Euripides in the Iphigenia in Aulis, 164.

Ἐμολον ἀμφὶ παρακτίαν  
 Ψάμαθον Αὐλίδας ἐναλίας,  
 Εὐρίπου διὰ χευμάτων  
 Κέλσασα, στενόπορθμον  
 Χαλκίδα, πόλιν ἑμᾶν, προλιποῦ-  
 σ' ἀγχιάλων ὑδάτων τροφὸν  
 τᾷς κλεινᾷς Ἀρεθούσας—

(Cf. Strab. X. p. 449. Athen. VIII. 3. Plin. IV. 12.)

The Euripus was supposed to have been formed *Euripus.* by an earthquake, or some other convulsion of nature, which tore Eubœa from the Bœotian coast.

Εὐβοῖδα μὲν γῆν λεπτὸς Εὐρίπου κλύδων  
 Βοιωτίας ἐχάρισ' ἀκτῆς, ἐκτέμνων  
 Πρὸς Κρήτα πορθμόν.

EUR. AP. STRAB. I. p. 60.

(Cf. Plin. IV. 12.) Several of the ancients have reported that the tide in this strait ebbed and flowed seven times in the day, and as many times during the night, and that the current was so strong as to arrest the progress of ships in full sail. (Pomp. Mel. II. 7. Strab. I. p. 55. et IX. p. 403. Plin. II. 100.) Livy, however, contradicts this popular notion, and attributes the variableness of the current to the effect of winds, which are so violent as to cause the sea to rush through the channel like a mountain torrent. (XXVIII. 6.)

Above Chalcis was a plain of some extent, named Lelantum, mentioned by Strabo, X. p. 447, who states, that it had been the subject of contention between the inhabitants of this city and those of Eretria. (X. p. 448.) He elsewhere affirms, that on

Campus  
Lelantus.

one occasion a torrent of hot mud issued from it, (I. p. 58. Plin. IV. 12.) and speaks of some mineral waters in the same vicinity, the use of which were recommended to Sylla. (X. p. 447.)

The Campus Lelantus is also noticed by Homer and Theognis.

Κηναίου δ' ἐπέβης ναυσικλείτης Εὐβοίης  
στῆς δ' ἐπὶ Ληλάντω πεδίῳ—

HYMN. IN APOLL. 219.

Οἶμοι ἀναλκείης· ἀπὸ μὲν Κήρινθος ὄλωλε,  
Ληλάντου δ' ἀγαθὸν κείγεται οἰνόπεδον.

THEOGN. 888.

Eretria.

Eretria, which follows next on the coast, was said by some to have been founded by a colony from Triphylia in Peloponnesus; by others its origin was ascribed to a party of Athenians belonging to the demus of Eretria. (Strab. X. p. 447.) The latter opinion is far more probable, as this city was doubtless of Ionic origin. (Herod. VIII. 46.) We learn from Strabo, that Eretria was formerly called Melaneis and Arotria, and that at an early period it had attained to a considerable degree of prosperity and power. The Eretrians had conquered the islands of Ceos, Teos, Tenos, and others. And in their festival of Diana, which was celebrated with great pomp and splendour, 3000 soldiers on foot, with 600 cavalry, and sixty chariots, were often employed to attend the procession. (X. p. 448. Cf. Liv. XXXV. 38.)

Eretria at this period was frequently engaged in war with Chalcis; and Thucydides reports, that on one occasion most of the Grecian states took part in the contest. (I. 15.) The assistance which Eretria then received from the Milesians induced that city to

cooperate with the Athenians in sending a fleet and troops to the support of the Ionians, who had revolted from Persia at the instigation of Aristagoras, (Herod. V. 99.) by which measure it became exposed, in conjunction with Athens, to the vengeance of Darius, and was first assisted by the powerful armament commanded by Datis and Artaphernes. On their approach, the inhabitants applied for succour to the Athenians, who despatched the 4000 colonists, occupying the territory of Chalcis, to their relief; but such was the divided state of the town, that their assistance proved unavailing, and they deemed it prudent to cross over to Oropus. Eretria, thus left to its own resources, successfully resisted the attack of the Persians for six days; but on the seventh two of the principal citizens betrayed the town into the hands of the enemy, who set fire to the temples, and led away captive all the inhabitants: these were however treated with clemency by Darius, and allowed to settle in the Cissian territory. (Herod. VI. 119.) Eretria recovered from the effects of this disaster, and was rebuilt soon after. (Strab. X. p. 448.) We find it mentioned by Thucydides, towards the close of his history, as revolting from Athens on the approach of a Spartan fleet under Hegesandridas, and mainly contributing to the success obtained by that commander. (VIII. 94.)

It seems henceforth to have been governed by tyrants. One of these, named Thenesio, disputed the possession of Oropus with the Athenians. (Diod. XV. 496.) He was succeeded by Clitarchus, (Diod. Sic. XVI. 549.) or Plutarchus, (Plutarch. Vit. Phoc.) who was opposed to the Athenian general Phocion,

and defeated by him at Tamynæ, a small town near Eretria. (*Æsch. de Fals. Legat. p. 51.*)

After the death of Alexander this city surrendered to Ptolemy, a general in the service of Antigonus, (*Diod. Sic. XVIII. 714.*) and in the Macedonian war to the combined fleets of the Romans, the Rhodians, and Attalus. (*Liv. XXXII. 16.*) It was subsequently declared free by order of the Roman senate. (*Polyb. XVIII. 28. et seq.*) This place, as we learn from Athenæus, was noted for the excellence of its flour and bread.

*Ἐρέτρειαν ὠρύθημεν εἰς λευκάλφειτον.*

*SOPAT. COM. AP. ATHEN. IV. 50.*

At one time it possessed a distinguished school of philosophy and dialectic, as we learn from Strabo, X. p. 444. and Diogenes Laertius, *Vit. Arces.* Cf. *Plin. IV. 12.* *Steph. Byz. v. Ἐρέτρεια*<sup>k</sup>. The ruins of Eretria are still to be observed close to a headland which lies opposite to the mouth of the Asopus in Bœotia.

Amaryn-  
thus.

We have now to enumerate several of the minor dependencies of this ancient city situated in its immediate vicinity. Amarynthus, as we learn from Strabo, was only seven stadia from its walls. It was celebrated for the temple and worship of Diana Amarynthia. (*Strab. X. p. 448. Liv. XXXV. 38. Steph. Byz. v. Ἀμάρυνθος, Pausan. Attic. 31.*)

Tamynæ.

Tamynæ, which has been already mentioned as the scene of an engagement between the Athenians under Phocion, was also noted for an ancient temple of Apollo, erected, as it was said, by Admetus.

<sup>k</sup> Coins of Eretria; "Auto-  
" noni Epigraphe EP. in nexu  
" vel EPETPE—EPETPI EON.

" Magistratus simplex." *Sestin.*  
*Monet. Vet. p. 55. c. 1.*

(Strab. X. p. 447.) Tamynæ was occupied by the Persians during the siege of Eretria. (Herod. VI. 101. Cf. Æschin. Fals. Legat. p. 51. Steph. Byz. v. Τάμυνα.)

Cotylæum was a hill close to Tamynæ. (Æschin. <sup>Cotylæum mons.</sup> in Ctes. p. 66.) We learn from Antimachus, who is cited by Stephanus Byz., (v. Κοτύλαιον,) that it was dedicated to Diana.

Stephanus ascribes likewise to the Eretrians Oco- Ocolumn. Scabala, and Pharbelus, the two former on the <sup>Scabala. Pharbelus.</sup> authority of Theopompus. (v. Ὀκωλον, Σκάβαλα, Φάρβηλος.)

The Æchalia of Eurytus, said to have been destroyed by Hercules, was, according to many writers, in the same district.

Εὐβοῖδα χάραν φασὶν Εὐρύτου πόλιν,  
'Επιστρατεύειν αὐτὸν, ἣ μέλλειν ἔτι.

SOPH. TRACH. 74.

(Cf. Strab. X. p. 448. Schol. Apoll. Rh. I. 86.) Homer, however, certainly assigns it to Thessaly.

Proceeding along the coast, we find a spot called *Disto*, which evidently recalls the ancient town of Dystus, mentioned by Theopompus as being in the <sup>Dystus.</sup> vicinity of Eretria. (ap. Steph. Byz. v. Δύστος.)

Beyond is the harbour of *Bufalo*, which probably answers to Porthmus<sup>1</sup>, noticed by Demosthenes. <sup>Porthmus.</sup> (Phil. III. p. 125.) In the Macedonian war we are told by Livy that it surrendered to Q. Flaminius and Attalus. (XXXII. 17. Cf. Plin. IV. 12. Hierocl. p. 645.)

The ancient Styra, which still retains the name <sup>Styra.</sup> of *Stoura*, is said to have been founded by some

<sup>1</sup> Mannert, Geogr. t. VIII. p. 260.

Athenians belonging to the demus of Stiria. (Strab. X. p. 446.)

Οἱ τε Κάρυστον ἔχον, ἢ οἱ Στύρα ναιετάασκον.

IL. B. 539.

We learn from Herodotus that this town sent two ships to Artemisium. (Herod. VIII. 1.) Strabo states that it was destroyed by the Athenian general Phædrus in the Maliac war, an event of which we are otherwise entirely ignorant, and therefore the French editors propose reading ἐν τῷ Λαμιακῷ πολέμῳ. It is certain that Strabo's account refers to a period posterior to the time of Demosthenes, who makes mention of this town in Mid. p. 568. (Cf. Steph. Byz. v. Στύρα.)

Ægilia in-  
sula.

Near Styra was a small island called Ægilia by Herodotus, where the Persian fleet, under Datis and Artaphernes, was moored before the battle of Marathon. (VI. 101. et 107.) It is now *Stouri*. The islets named *Kavalleri* in modern maps are probably the Chæreæ of Herodotus. (VI. 101.)

Chæreæ  
insulæ.  
Leon pro-  
montorium.

The promontory of Leon, spoken of by Ptolemy as being to the south-west of Eretria, is now probably *Cape Daron*. Opposite to it are the islands of *Petaliora*, which doubtless answer to the Petaliæ of Pliny, IV. 12. Strabo seems to allude to Petalia as a promontory of Eubœa opposite Sunium; this is perhaps *Cape Carysto*. (X. p. 444.) Elsewhere he gives this part of the Eubœan coast the appellation of Leuce Acte. (IX. p. 399.)

Leuce  
Acte.  
Carystus.

Carystus, the last of the Eubœan cities which we shall have to notice, was situated at the foot of mount Oche; it is now known by the name of *Castel Rosso*, and was founded, as we are told, by some Dryopes, who had been driven from their country



by Hercules. (Thuc. VII. 57. Diod. Sic. IV. 169. Scymn. Ch. 576.) Homer's testimony may also be alleged in proof of its antiquity :

Οἱ τε Κάρυστον ἔχον, ἧδ' οἱ Στύρα ναιετάασχον.

IL. B. 539.

We learn from Herodotus, that the Persian armament, commanded by Datis and Artaphernes, having landed near Carystus, summoned that town to surrender, but that, meeting with a refusal, they took it by assault, and gave it up, with its territory, to plunder. (VI. 99.) Heavy contributions were afterwards levied on the inhabitants by Themistocles, which, added to other vexations they experienced from the Athenians, induced them to take up arms and resist their aggressors; these differences were, however, in the end amicably adjusted. (Herod. VIII. 112. IX. 105. Thuc. I. 98.) At a subsequent period we find Carystus reduced to subjection by Ptolemy, general of Antigonos, (Diod. Sic. XVIII. 714.) and in the Macedonian war it fell into the hands of the Romans. (Liv. XXXII. 17. Polyb. XVIII. 30.)

This town was principally celebrated for its marble, which was highly esteemed, and much used by them at Rome in the embellishment of both public and private edifices.

Quidve domus prodest Phrygiis innixa columnis,  
Tænare, sive tuis, sive, Caryste, tuis?

TIBULL. III. 13.

(Cf. Plin. IV. 12. et XXXVI. 7.<sup>m</sup>) We learn from

<sup>m</sup> There are autonomous as KAPT., and KAPTETION. *Sest.*  
well as imperial coins of Cary-  
stus. The legend is KA., KAP.,  
p. 55. c. 1.

Marmarium.

Strabo, that the spot which furnished this valuable material was named Marmarium, and that a temple had been erected there to Apollo Marmarius. Marmarium was exactly opposite to Halæ Araphenides in Attica. (X. p. 446. Steph. Byz. v. *Μαρμάριον*.)

The same geographer, as well as other writers, mentions another mineral production existing in the territory of Carystus, which they describe as being of so soft and flexible a nature that it might be woven into garments, which could be cleansed by merely passing them through the fire. (Strab. loc. cit. Cf. Dioscor. V. 156. Plut. Def. Orac. Steph. Byz. v. *Κάρυστος*.) Carystus was also famed for the excellence of its fish :

*"Ιππουρος δὲ Καρύστιος ἐστὶν ἄριστος·*

*"Ἄλλως τ' εὖοψον σφόδρα χαρίον ἐστὶ Κάρυστος.*

ARCHESTR. AP. ATHEN. VII. 68.

Ocha mons.

Mount Ocha, placed by Strabo above Carystus, is now called *Mount S. Elias*. Mr. Hawkins gives an interesting account of his ascent to the summit, where he discovered the remains of a small temple, apparently of great antiquity, which he conjectures may have been dedicated to Neptune<sup>n</sup>. Mount Ocha is also noticed by Pliny, IV. 12. and Steph. Byz. v. *Κάρυστος*.

Cyrnus.

Cyrnus was a town in the vicinity of Carystus, according to Herodotus, who speaks of an engagement which took place there between its inhabitants and the Athenians. (IX. 105.) Strabo affirms there was a place named Orchomenus in this district. (IX. p. 416.)

The promontory of Geræstus, which terminates

<sup>n</sup> Mr. Walpole's Coll. p. 290.

the island to the south-west, is now *Cape Mantelo*. It is alluded to by Homer and other poets of antiquity.

Ὀρτο δ' ἐπὶ λιγύς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὤκα  
 Ἰχθυόεντα κέλευθα διέδραμον· ἐς δὲ Γεραιστὸν  
 Ἐνύχιαι κατάγοντο.

OD. Γ. 176.

Λευκοκύμοσι πρὸς Γεραιστίαις

Ποντίων σάλων

Ἡϊόσιν ἀρματεύσας.

EURIP. OREST. 992.

Here, as we learn from Strabo, was a celebrated temple dedicated to Neptune. (X. p. 446. Cf. Aristoph. Equit. 561.) It is evident also from Thucydides, (III. 3.) Xenophon, (Hell. III. 4, 4.) and Livy, (XXXI. 45.) that there was a well-frequented haven near the promontory. (Cf. Plin. IV. 12. Steph. Byz. v. Γεραιστός.)

Strabo informs us, that the coast between Aulis and Geræstus was designated by the name of Cœla, <sup>Cœla Eubœæ.</sup> Κοῖλα Εὐβοίας, (X. p. 445.) and we know from Herodotus, that a squadron of the Persian fleet, which was sent round to intercept the Greeks stationed off Artemisium, sustained a terrible disaster in its vicinity. (Herod. VIII. 13.) Livy speaks of the Cœla as a bay dangerous to navigators in stormy weather. (XXXI. 47. Cf. Dio. Chrys. Orat. VII.) The promontory of Caphareus, so famed for the destruction of the Grecian fleet on its return from Troy, is now <sup>Caphareus promontorium.</sup> *Capo d'Oro*.

..... τaráξω πέλαγος Αἰγαίας ἁλός.  
 Ἄκται δὲ Μυκόνου, Δῆλιοί τε χοιράδες,  
 Σκυῖρός τε Λῆμός θ' αἱ Καφηρειοί τ' ἄκραι  
 Πολλῶν θανόντων σώμαθ' ἔξουσιν νεκρῶν.

EUR. TROAD. 88.

Πολλοὺς δὲ πυρσεύσας  
 Φλογερὸν σέλας ἀμφὶ ῥυτὰν  
 Εὐβοϊαν, εἰλ' Ἀχαιῶν  
 Μονόκωπος ἀνὴρ, πέτραις  
 Καφηρίαις ἐμβαλὼν,  
 Αἰγαίαις τ' ἐναλίοις ἀκταῖς,  
 Δόλιον ἀστέρα λάμψας— Id. HELL. 1136.

. . . . . Scit triste Minervæ

Sidus, et Euboicæ cautes, ultorque Caphereus.

ÆN. XI. 260.

(Cf. Pausan. Achaic. 23. et Messen. 36. Plin. IV. 12. Etym. v. Καφηρεὺς, Crinagor. Epigr.)

Lycophron enumerates several other rocks and shoals on the Eubæan coast which proved fatal to the Grecian armament.

Ὅφελτα καὶ μύχουρε χοιράδων Ζάραξ,  
 Σπίλοι τε καὶ Τρύχαια καὶ τραχὺς Νέδων,  
 Καὶ πάντα Διρφωσσοῖο καὶ Διακρίων  
 Γωλεῖα— LYCOPHR. 373.

Opheltes  
 scopulus.  
 Zarax sco-  
 pulus.  
 Trychas.  
 Nedon ru-  
 pes.  
 Dirphossus  
 vel Dir-  
 phys mons.

The commentators of the poet affirm that Opheltes and Zarax were cliffs of Eubæa. Trychas, according to Steph. Byz., was a town. (v. Τρύχαι.) Nedon, probably another rock. Dirphossus, or Dirphys, a well-known mountain of Eubæa, mentioned by Simonides in one of his epigrams,

Δίρφυος ἐδμήθημεν ὑπὸ πτυχί· σῆμα δ' ἐφ' ἡμῶν  
 Ἐγγύθεν Εὐρίπου δημοσίᾳ χέχυται—

and by Euphron in a verse cited by the Scholiast of Lycophron:

Δίρφυν ἀνὰ τρηχεῖαν ὑπ' Εὐβοίᾳ κεκόνιστο—

Euripides writes the name Dirphe:

Δίρφην τ' ἐρωτῶν, ἥ σ' ἔθρεψ', Ἀβαντίδα—

HERC. FUR. 185.

(Cf. Steph. Byz. v. Δίρφυς.)

On the eastern coast of the island are two promontories, which Ptolemy calls Chersonnesus and Phalasia, (p. 88.) the former retains the name of *Cherronisi*; the latter, which is more to the north, is now called *Kandili*.

We have yet to notice some few places assigned to this island by ancient authorities, without any indication of their precise situation. Argyra is twice named by Demosthenes in Mid. p. 567. and p. 559. From the former of these passages it may be inferred that it was not far from Eretria and Tamynæ. (Cf. Steph. Byz. v. Ἀργουρα.)

Perias, to which Strabo only alludes, (X. p. 445.) Perias is perhaps the Pyrrha of Mela and Pliny. (II. 7. Pyrrha. IV. 12.)

Stephanus assigns to Eubœa, Acragas, (v. Ἀκρά-γαντες)—Acontium, (v. Ἀκόντιον)—Ares, on the authority of Theopompus, (v. Ἀρης)—Cyme, from which the Italian city so called probably derived its appellation, (v. Κύμη)—Methone, (v. Μεθώνη)—Nysa, where the vine was said to put forth leaves and to bear fruit the same day, (v. Νῦσαι)—Rynchæ,—(v. Ῥύγχαι)—Scia, (v. Σκιάς)—Oreste, on the authority of Hecataeus, (v. Ὀρέστη. Cf. Hesych. v. Ὀρέστη)—Parthenium, (v. Παρθένιον)—and Sphecia, (Σφήκεια.)

To Eubœa also belonged a town named Euboïs, and mentioned by Æschylus in one of his lost plays. This, Strabo states, was swallowed up in an earthquake, (X. p. 447.)

The same geographer speaks of two rivers named Cireus and Nileus; the former of which, as it was asserted, whitened the fleece of sheep who drank its

waters; while the other, on the contrary, rendered them black. (X. p. 449.)

<sup>Coscynthus</sup>  
<sup>fl.</sup> The Coscynthus was a river of this island, according to the Scholiast of Lycophron, 1034.

Παπποκτόνος δ' Ὀθρωνὸν οἰκῆσει λύκος,  
Τηλοῦ πατρῶα ρεῖθρα Κοσκύνθου ποδῶν.

## SECTION X.

# PHOCIS.

Origin and history of the Phocians—General description of their country—Topography of the coast, and of the interior—Delphi, mount Parnassus, &c.

THE Greeks designated by the name of Phocis that small tract of country which bordered on the Locri Ozolæ and Doris to the west and north-west, and the Opuntian Locri to the north; while to the east it was bounded by the Bæotian territory, and to the south by the Corinthian gulf. (Strab. IX. p. 416.) Its appellation was said to be derived from Phocus the son of Æacus. (Pausan. Corinth. 4. Phoc. 1. Eustath. II. B. 519.) The more ancient inhabitants of the country were probably of the race of the Leleges; but the name of Phocians already prevailed at the time of the siege of Troy, since we find them enumerated in Homer's catalogue of Grecian warriors:

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
 Τῆες Ἴφιτου μεγάλου Ναυβολίδαο— IL. B. 517.

From Herodotus we learn, that prior to the Persian invasion the Phocians had been much engaged in war with the Thessalians, and had often successfully resisted the incursions of that people. (VIII. 27. et seq. Pausan. Phoc. 1.) But when the defile of Thermopylæ was forced by the army of Xerxes, the Thessalians, who had espoused the cause of that

monarch, are said to have urged him, out of enmity to the Phocians, to ravage and lay waste with fire and sword the territory of that people. (VIII. 32.) Delphi and Parnassus on this occasion served as places of refuge for many of the unfortunate inhabitants, but numbers fell into the hands of the victorious Persians, and were compelled to serve in their ranks under the command of Mardonius. (IX. 17.) They seized, however, the earliest opportunity of joining their fellow-countrymen in arms; and many of the Persians, who were dispersed after the rout of Plataea, are said to have fallen victims to their revengeful fury. (IX. 31. Pausan. Phoc. 2.)

A little prior to the Peloponnesian war, a dispute arose respecting the temple of Delphi, which threatened to involve in hostilities the principal states of Greece. This edifice was claimed apparently by the Phocians as the common property of the whole nation, whereas the Delphians asserted it to be their own exclusive possession. The Lacedæmonians are said by Thucydides to have declared in favour of the latter, whose cause they maintained by force of arms. The Athenians, on the other hand, were no less favourable to the Phocians, and, on the retreat of the Spartan forces, sent a body of troops to occupy the temple, and deliver it into their hands. (I. 112.) The service thus rendered by the Athenians seems greatly to have cemented the ties of friendly union which already subsisted between the two republics. (Thuc. III. 95.)

After the battle of Leuctra, Phocis, as we learn from Xenophon, became subject for a time to Bæotia, (Hell. VI. 5, 23.) until a change of circumstances gave a new impulse to the character of this



small republic, and called forth all the energies of the people in defence of their country. A fine had been imposed on them by an edict of the Amphictyons for some reason, which Pausanias professes not to have been able to ascertain, and which they themselves conceived to be wholly unmerited. Diodorus asserts, that it was in consequence of their having cultivated a part of the Cirrhean territory which had been declared sacred. (XVI. 522.) By the advice of Philomelus, a Phocian high in rank and estimation, it was determined to oppose the execution of the hostile decree; and, in order more effectually to secure the means of resistance, to seize upon the temple of Delphi and its treasures. This measure having been carried into immediate execution, they were thus furnished with abundant supplies for raising troops to defend their country. (Pausan. Phoc. 2. Diod. Sic. XVI. 522.) These events led to what the Greek historians have termed the Sacred war, which broke out in the second year of the 106th Olympiad.

The Thebans were the first to take up arms in the cause of religion, which had been thus openly violated by the Phocians; and, in a battle that took place soon after the commencement of hostilities, the latter were defeated with considerable loss, and their leader Philomelus killed in the rout which ensued. (Diod. Sic. XVI. 525. Pausan. Phoc. 2.) The Phocians, however, were not intimidated by this ill success, and, having raised a fresh army, headed by Onomarchus, they obtained several important advantages against the Amphictyonic army, notwithstanding the accession of Philip king of Macedon to the confederacy. Onomarchus having united his forces

with those of Lycophron, tyrant of Pheræ, then at war with Philip, he was enabled to vanquish the latter in two successive engagements, and compel him to evacuate Thessaly. Philip, however, was soon in a state to resume hostilities and reenter Thessaly, when a third battle was fought, which terminated in the discomfiture and death of Onomarchus. Diodorus asserts that he was taken prisoner, and put to death by order of Philip; Pausanias, that he perished by the hands of his own soldiers. (Diod. Sic. XVI. 529. Pausan. Phoc. 2.) He was succeeded by his brother Phayllus, who at first appears to have been successful, but was at length overthrown in several engagements with the Bæotian troops; and was soon after seized with a disorder, which terminated fatally. On his death the command devolved on Phalæcus, who, according to Pausanias, (Phoc. 2.) was his son; but Diodorus affirms that he was the son of Onomarchus. (XVI. 530.) This leader being not long after deposed, the army was intrusted to a commission, at the head of which was Philo; whose total want of probity soon became evident, by the disappearance of large sums from the sacred treasury. He was in consequence brought to trial, condemned, and put to death. Diodorus estimates the whole amount of what was taken from Delphi during the war at 10,000 talents. (XVI. 540.) Phalæcus was now restored to the command, but, finding the resources of the state nearly exhausted, and Philip being placed by the Amphictyonic council at the head of their forces, he deemed all further resistance hopeless, and submitted to the king of Macedon, on condition of being allowed to retire with his troops to

the Peloponnesus. This convention put an end at once to the Sacred war, after a duration of ten years, when a decree was passed in the Amphictyonic council, by which it was adjudged that the walls of all the Phocian towns should be razed to the ground, and their right of voting in the council transferred to those of Macedonia. (Diod. Sic. XVI. 542. Pausan. Phoc. 2.) Phocis, however, soon after recovered from this state of degradation and subjection by the assistance of Athens and Thebes, who united in restoring its cities in a great measure to their former condition. In return for these benefits the Phocians joined the confederacy that had been formed by the two republics against Philip; they also took part in the Lamiac war after the death of Alexander; and when the Gauls made their unsuccessful attempt on the temple of Delphi, they are said by Pausanias to have displayed the greatest zeal and alacrity in the pursuit of the common enemy, as if anxious to efface the recollection of the disgrace they had formerly incurred. (Pausan. Phoc. 3.) Other passages, which serve to illustrate the history of Phocis, will be found in Demosthenes, de Fals. Legat. Isocrat. ad Phil. Aristot. Anal. Pr. II. 24.

The maritime part of this province, with which I shall commence its description, occupied an extent of coast of nearly one day's sail, as Dicæarchus reports, (v. 79. Scyl. Peripl. p. 14.) from the border of the Locri Ozolæ to the confines of Bœotia.

The Crissæan gulf, which now takes its name from *Salona*, was so called from the once celebrated city of Crissa, situated below Delphi, and at the foot of Parnassus. The western shore of this bay,

*Crissæus  
sinus.*

belonging to the Locrians, has been already described; the eastern side lay entirely within the boundaries of Phocis. Strabo reckoned 508 stadia from the head of the Crissæus sinus to Thermopylæ. (VIII. p. 334.) This geographer sometimes appears to have applied the name of this particular bay to the whole of the Corinthian gulf. (VIII. p. 336.)

Καὶ δὲ ἐπὶ Κρίσσης κατεφαίνετο κόλπος ἀπείρων,  
"Ὅστε δι' ἐκ Πελοπόννησον πείραν ἔργει.

HOM. HYMN. APOLL. 431.

(Cf. Thuc. I. 107. Plin. IV. 3.) Pausanias terms it Crissæum mare. (Phoc. 13.)

Cirrha. The first Phocian town, at the head of the gulf, was Cirrha, the harbour of Delphi, and situated close to the mouth of the river Pleistus, which descends from Parnassus. Pausanias reckoned sixty stadia from the latter city to Cirrha. (Phoc. 37.) This writer, however, seems, with some others, to have confounded the town of which we are now speaking with Crissa, a city that had ceased to exist in his time, but which formerly stood more inland, between Cirrha and Delphi. Strabo, who clearly distinguishes them, informs us, that Cirrha was situated on the sea, and opposite to Sicyon; and that the distance from thence to Delphi was eighty stadia, (IX. p. 418.) so says also Dicæarchus, v. 73.

. . . . ἀπὸ Κίρρας δ' ἄνω

Προσβάντι Δελφῶν πόλις ἄεστι.

Livy informs us that it was on the road from Cirrha to Delphi that king Eumenes was waylaid and attacked by assassins. (Liv. XLII. 15.) The Crissæan plain, in which the Pythian games were celebrated, sometimes took its name from Cirrha, as being likewise contiguous to that city.

..... ὃς εὐμενεῖ νόῳ  
 Ξενάρκειον ἔδεκτο Κίρ-  
 ραθεν ἐστεφανωμένον  
 Ὑῖον πόα Παρνασσία  
 Δωριεῖ τε κύμω. PIND. PYTH. VIII. 25.

..... θῆκε καὶ βαθυλείμω-  
 ν' ὑπὸ Κίρρας ἀγῶν  
 Πέτρων κρατησίποδα Φρικίαν. PYTH. X. 24.

(Scyl. Peripl. p. 14. Plin. IV. 3.) We are told by Athenæus that war was once waged by the Cirrhæans against the Phocians. It arose from the circumstance of the former having carried off a Phocian maid, together with some Argive women, on their return from Delphi. The contest lasted for ten years, when Cirrha was taken, as Callisthenes reported, who wrote a history of those events. (Athen. XIII. 10.) The Cirrhean plain and port, says Æschines, which are now accursed, were formerly inhabited by the Cirrhæi and Acragallidæ, a nefarious race, who violated the sanctity of the temple of Delphi, and ransacked its treasures. The oracle, on being consulted by the Amphictyons, declared that a war of extermination was to be carried on against those offenders, and that their land was never hereafter to be placed in a state of cultivation. This decree was executed in the time of Solon, who took an active part in the expedition. The port of Cirrha was then demolished, and its territory declared accursed, according to the form prescribed by the oracle; but this edict was afterwards violated by the Amphissians, who tilled the land, and repaired the port. (Æsch. in Ctes. p. 69. Pausan. Phoc. 37. Polyæn. Strat. III. 6. Strab. IX. p. 418. Plut. Solon.)

It is evident that Cirrha still existed in the time of Pausanias, as he mentions the temples of Apollo, Diana, and Latona, as well as several statues worthy of notice. (Phoc. 37.) The ruins of Cirrha are pointed out by sir W. Gell near the village of *Xeno Pegadia*, on a very gentle eminence on the coast, close to the many beds of the Pleistus. The city was of a quadrangular form, and its walls were composed of large blocks<sup>a</sup>. Above Cirrha, as we are told by Strabo, was mount Cirphis, separated from the chain of Parnassus by the valley of the Pleistus. (IX. p. 418. Anton. Liberal. Metam. VIII. p. 55.) This mountain is now *Djespina*.

Cirphis  
mons.

Crissa.

Crissa, which gave its name to the gulf and plain on which it stood, was apparently situated higher up than Cirrha, towards the foot of Parnassus. Its antiquity is attested by Homer, who mentions it in the catalogue of ships,

Κρίσσαν τε ζαθέην, καὶ Δαυλίδᾳ, καὶ Πανοπῆα.

IL. B. 520.

and also in the Hymn to Apollo. (v. 438.)

Ἴξον δ' ἐς Κρίσσην εὐδείελλον, ἀμπελόεσσιν.

It was more especially famous for the celebration of the Pythian games solemnized in its plain.

Ἐν Κρίσᾳ δ' εὐρυσθένης εἶ-

δ' Ἀπόλλων μιν, πόρε τ' ἀγλαίαν.

PIND. ISTHM. II. 26.

Εὐδοξον ἄρματι νίκαν

Κρισαίαισιν ἐν πτυχαῖς ἀπαγγελεῖ.

ID. PYTH. VI. 18.

. . . . πᾶν δ' ἐπίμπλετο

Ναυαγίων Κρισαῖον ἱππικῶν πέδον.

SOPH. EL. 730.

<sup>a</sup> Itin. p. 199. Pouqueville, t. IV. p. 106.

Οὔτε γὰρ ὁ τὰν Κρίσαν  
 Βούνομον ἔχων ἀκτὰν  
 Παις Ἀγαμεμνονίδας ἀπερίτροπος. Ibid. 180.

We learn from Strabo, that the ill treatment and vexations to which strangers who visited the temple of Delphi were subjected on the part of the Crisseans, together with the heavy contributions and duties they laid on all imports from Sicily and Italy, at length induced the Amphictyons to take forcible measures for repressing these malpractices.

Eurylochus, a Thessalian, was intrusted with the command of the troops on this service, and in the contest that ensued, which is commonly termed the Sacred or Crissæan war, that people were finally conquered, and their town completely destroyed. (Strab. IX. p. 418. Pausan. Phoc. 37. Cf. Steph. Byz. v. Κρίσα. Anton. Liber. Metam. VIII. Nonn. Dionys. XIII. 123. Plin. IV. 2.) We are informed, however, by Nicetas, the Byzantine historian, that it still retained its name in his time; and when Benjamin of Tudela visited this part of Greece, the site was still occupied by some of his countrymen<sup>b</sup>. Sir W. Gell, in his Itinerary, points out the ruins of Crissa near an old church, situated on the spot still called *Crisso*. The ancient town, or at least the citadel of Crissa, stood at the point of the rock now occupied by the church. The glen of the Pleistus, below this church, is probably the site of the Delphic Hippodrome, for which there was no sufficient space on the declivities above. The same antiquary observed also the ancient gate

<sup>b</sup> Ap. Palmer. Ant. Gr. l. VI. c. 4. p. 605.

of Crissa, and several tombs and sepulchres in the rock <sup>c</sup>.

Pleistus fl. The river Pleistus, which has been mentioned as flowing between Parnassus and mount Cirphis, and falling into the Crissæan bay near the ruins of Cirrha, is now named *Sizaliska* <sup>d</sup>. It is frequently al-  
luded to by the poets of antiquity.

Πλείστου τε πηγάς καὶ Ποσειδῶνος κράτος  
Καλοῦσα, καὶ τέλειον ὕψιστον Δία.

ÆSCH. EUMEN. 27.

Οὐδέ τι πῶ τέθνηκεν ὄφρις μέγας· ἀλλ' ἔτι κείνο  
Θήριον αἰνογένειον ἀπὸ Πλειστοῖο καθέρπον  
Παρνησὸν νιφόεντα περιστέφει ἐννέα κύκλοις.

CALLIM. H. IN DEL.

Πολλὰ δὲ Κωρυκίαι Νύμφαι Πλειστοῖο θυγατρὲς  
Θαρσύνεσκον ἐπέεσσιν, ἱήϊε κεκληγυῖαι.

APOLL. ARGON. II.

Αὐτίχ' ὄγ' ἢ Σιδόεντος, ἥδ' Πλείστου ἀπὸ κήπων  
Μῆλα ταμῶν χλοάοντα, τύπους μιμήσατο Κάδμου.

NICAND. AP. ATHEN. III. 22.

(Cf. Pausan. Phoc. 37. Strab. IX. p. 418.)

Continuing along the coast from the mouth of this river and the port of Cirrha, we find the town of Anticyra, celebrated for its manufacture of hellebore. (Scyl. p. 14. Theophr. IX. 10. Strab. IX. p. 418. Pausan. Phoc. 36.)

Anticyra  
sive Anti-  
cirrha.

Pausanias affirms, that the inhabitants of Anticyra were driven from their town by Philip the son of Amyntas, on the termination of the Sacred war. (Phoc. 36.) At a later period it was besieged and taken by Lævinus the Roman prætor, who de-

<sup>c</sup> Itiner. p. 195. Pouqueville, t. IV. p. 106.

<sup>d</sup> Pouqueville, t. IV. p. 113.



livered it up to the Ætolians. (Liv. XXVI. 26.) And subsequently, in the Macedonian war, it was occupied by Titus Q. Flamininus, on account of the facilities which its harbour presented for the operations of the Roman fleet in the Corinthian gulf. (XXXII. 18. Cf. Pausan. Phoc. 36. Polyb. XVIII. 28, 7. XXVII. 14, 6. Cf. Dicæarch. v. 52. Steph. Byz. v. Ἀντίκυρα. Hellad. ap. Phot. Ptolem. p. 86.)

The site of Anticyra corresponds, as is generally believed, with that of *Asprospiti*, in a bay of some extent parallel to that of *Salona*. "Here is a good port," says sir W. Gell, "and some remains of antiquity<sup>c</sup>." Chandler remarks, "that the site is now called *Asprospitia*, or the white houses; and "some traces of the buildings, from which it was so named, remain. The port is land-locked, and frequented by vessels for corn<sup>f</sup>."

Near Anticyra stood Medeon, which, according to Medeon. Pausanias, was destroyed with the other Phocian towns after the termination of the Sacred war, and was probably never restored. (Phoc. 3. et 36.) Strabo places Medeon of Phocis one hundred and sixty stadia from the confines of Bœotia. (IX. p. 410. and 423. Cf. Steph. Byz. v. Μεδεών.) Sir W. Gell speaks of a *Palæo Castro* about half-way between *Stiri* and *Asprospitia*, which may possibly be Medeon<sup>g</sup>.

In the same vicinity Strabo notices a small place named Marathus, (IX. p. 423.) beyond which was Marathus. the Pharygium promontorium, with a station for Pharygium shipping. (IX. p. 423.) This is now *Cape Agia*.<sup>promontorium.</sup>

<sup>c</sup> Itiner. p. 174.

<sup>f</sup> Travels in Greece, t. II. p. 301.

<sup>g</sup> Itiner. p. 176.

**Pharygæ.** Plutarch mentions the Phocian town of Pharygæ, which was apparently situated in this vicinity, and near the mountain named at first Acrurium, but afterwards Galate. (Plut. vit. Phocion.) This, in the opinion of sir W. Gell, answers to "a projecting mountain opposite *Asprospiti*, on the east side of "the gulf<sup>h</sup>."

**Mychos portus.** Beyond Cape Pharygium was the port called Mychos by Strabo, and which he asserts to have been the extreme point of Phocis on the eastern frontier, where it was contiguous to Bœotia. (IX. p. 423.) This harbour probably corresponds with the haven now known by the name of *Hagios Lukas*.

**Bulis.** A little further up the country was the city of Bulis, which Pausanias seems to assign to Bœotia, at the same time that he allows it had joined the Phocian confederacy in the Sacred war under Philomelus and Onomarchus. (Phoc. 37.) Stephanus Byz. certainly calls it a Phocian town, (v. Βούλις,) as do likewise Pliny, (IV. 3.) and Ptolemy. (p. 87.)

Pausanias states, that Bulis was situated on a hill, and only seven stadia from its port, which is doubtless the same as the Mychos of Strabo and the Nau-lochus of Pliny. (IV. 3.) Near it was a small stream named after Hercules. The city also contained a fountain called Saunium. Its population was chiefly employed in the search of the shell-fish, which yielded the purple dye. (Pausan. Phoc. 37.) Further inland, and somewhat to the west, was Stiris, the inhabitants of which pretended to be descended from a colony of the Athenian demus of Stiria. This town, from being situated, as Pausanias affirms,

**Naulochus portus.**

**Heracleus fl. Saunium fons.**

**Stiris.**

<sup>h</sup> Itiner. p. 174.

on an elevated and rocky summit, frequently suffered from drought. Its only fountain was distant four stadia. Here was a temple dedicated to Ceres, and a statue of the goddess, formed of Pentelic marble. (Phoc. 35.) Stiris was destroyed by Philip of Macedon in the Sacred war. (Pausan. Phoc. 3. Cf. Plut. Vit. Lucull.) Its ruins still retain the name of *Palæo Stiri*. The monastery of St. Luke of Stiris was built with the ancient materials. Chandler noticed several inscriptions, which were fixed in the walls<sup>i</sup>.

North-west of Stiris, and distant about sixty <sup>Ambrys-</sup>stadia, according to Pausanias, was the city of Ambryssus, situated in a rich and fertile country abounding in vines, and a plant producing a scarlet dye, by means of an insect which was bred in its berries. This town, having been destroyed by the Amphictyons, was rebuilt and fortified by the Thebans before the battle of Cheronæa. (Pausan. Phoc. 3. et 36.) In the Macedonian war it was taken by T. Quintus Flamininus. (Liv. XXXII. 18. Cf. Polyb. IV. 25, 2. Strab. IX. p. 423. Plin. IV. 3. Steph. Byz. v. Ἀμφρυσσός.) Its ruins were first discovered, I believe, by Chandler, near the village of *Dystomo*, which occupies a similar position under mount Parnassus. He observed an inscription, which recorded the erection of a statue to the emperor Marcus Aurelius by the citizens of Ambryssus, and saw also several remnants of the walls without the village<sup>k</sup>. Advancing towards mount Parnassus, which rises to the north-east of this ancient city, we enter on the celebrated

<sup>i</sup> Travels in Greece, t. II. p. 304. Gell's Itiner. p. 175.

<sup>k</sup> Travels, t. II. p. 302. Dod-

well, t. I. p. 190. Gell's Itiner. p. 173.

Schiste  
Odos vel  
Triodos.

road known by the name of Schiste Odos, or the divided way, often mentioned by the Greek tragedians as the spot where Laius fell by the hand of his unfortunate son. It was also called Triodos, from the circumstance of the three roads, leading to Delphi, Daulis, and Ambryssus, uniting there.

Φωκίς μὲν ἡ γῆ κλῆζεται· σχιστὴ δ' ὁδὸς  
'Ες ταυτὸ Δελφῶν, ἀπὸ Δαυλίας ἄγει.

SOPH. ŒD. TYR. 733.

Ὡς τρεῖς κέλευθοι, καὶ κεκρυμμένη νάπη,  
Δρυμὶς τε, καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς. ID. 1398.

. . . καὶ ξυνάπτετόν ποδα

'Ες ταυτὸν ἄμφω Φωκίδος Σχιστῆς ὁδοῦ.

EUR. PHŒN. 38.

Pausanias also says, it was called Schiste, and reports that the tomb of Laius was to be seen there. (Phoc. 5. Apollod. Bibl. III. 5.) Dodwell states that the modern name is *Derbeni*, which means a pass<sup>1</sup>.

Cyparissus. In this vicinity we must, with Strabo, place Cyparissus, an ancient Phocian town noticed by Homer in his catalogue.

Οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν. IL. B. 519.

Dicæarchus also informs us that it was in the interior of Phocis. (v. 80.)

Ἐν τε μεσογείᾳ δ' ἐστὶ Κυπάρισσος πόλις.

Stephanus reports, that its former name was Eranus, and that it was situated on Parnassus, and near Delphi. (v. Κυπαρίσσοις.) This agrees with the topography of Strabo, who affirms, that it stood below Lycorea, a small town on one of the highest summits of Parnassus. (IX. p. 423.) Cyparissus is further mentioned by Nonnus and Statius.

<sup>1</sup> Travels, t. I. p. 197. Gell's Itiner. p. 173. and 166.

Ἀγχίποροι Φωκῆες ὁμήλυδες οἱ Κυπαρίσσου  
 Εἶχον ἔνδος—

DIONYS. LIII. 123.

Phocida quis Panopea? quis Daulida? quis Cyparissus?  
 Et valles Lebadea tuas?

THEB. VII. 344.

Pausanias seems to identify the Cyparissus of Homer with Anticyra, (Phoc. 37.) but he notices in this part of Phocis a spot named Phocicum, where the general assembly of the Phocian states was usually convened in a large building erected for that purpose. (Phoc. 5.) Cyparissus is supposed to correspond with the site now called *Panies*, where there is a *Palæo Castro*, "of which the lower part " of the walls are built with polygonal stones, but " on these are blocks with horizontal courses. It " does not appear to have been a place of great consequence<sup>m</sup>." Others identify it with *Palaio Arakova*<sup>n</sup>.

Lycorea, which, according to Strabo, stood above Lycorea. Cyparissus, was a place of the highest antiquity, since it is stated by the Arundelian Marbles to have been once the residence of Deucalion. Strabo also affirms that it was more ancient than Delphi. (IX. p. 418. Cf. Pausan. Phoc. 6. Steph. Byz. v. Λυκώρεια, Etym. M. ead. v. Apoll. Schol. ad Argon. I. 1490. Pind. Schol. Ol. IX. 68.) Dodwell reports, that it still retains the name of *Lyakoura*; and he was informed that it possessed considerable traces of antiquity<sup>o</sup> In descending from the heights of Lycorea, and keeping on the southern side of Parnassus, we arrive at *Castri*, once the celebrated Delphi. Delphi, with which few spots in Greece can compete, either for beauty of scenery, or historical and

<sup>m</sup> Gell's Itiner. p. 180.

<sup>n</sup> Dodwell, t. I. p. 196.

<sup>o</sup> Travels, t. I. p. 189. Gell, Itiner. p. 186.

classical interest. We are not informed whence the name of Delphi was derived, but it is certain that the appellation of Pytho always used by Homer is the more ancient of the two.

Οἱ Κυάρισσον ἔχον, Πυθῶνά τε πετρήεσσον—

IL. B. 519.

Οὐδ' ὅσα λάϊνος οὐδὲς ἀφήτορος ἐντὸς ἔργει

Φοίβου Ἀπόλλωνος Πυθοῖ ἐνι πετρήεσση. IL. I. 405.

Λητῶ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν,

Πυθῶδ' ἐρχομένην, διὰ καλλιχόρου Πανοπῆος.

OD. A. 580.

Pindar likewise more commonly employs the name of Pytho ;

. . . . . τῷ μὲν Ἀπόλ-

λων ᾧ τε Πυθῶ κῦδος ἔξ

Ἀμφικτυόνων ἔπορεν

Ἱπποδρομίας.

PYTH. IV. 116.

Τὸ δ', ἐκαταβόλε, πάνδοκον

Ναὸν εὐκλέα δι-

ανέμων Πυθῶνος ἐν γυάλοις,

Τὸ μὲν μέγιστον τό-

θι χαρμάτων ᾧπασας.

PYTH. VIII. 87.

though he acknowledges also that of Delphi :

Ὅσσα τ' ἐν Δελ-

φοῖσιν ἀριστεύσατε,

Ἦδὲ χόρτοις ἐν λέοντος.

OL. XIII. 60.

Καλλιγύναικι πάτρα

Δόξαν ἱμερτὰν ἀγαγόντ' ἀπὸ Δελφῶν.

PYTH. IX. 131.

We find both in Æschylus, Euripides, and Sophocles. Herodotus and historians in general speak only of Delphi. A short sketch of the history of this most celebrated oracle and temple will not perhaps be unacceptable to the reader. Though not so

ancient as Dodona, it is evident that the fame of the Delphic shrine had been established at a very early period, from the mention made of it by Homer, and the accounts supplied by Pausanias and Strabo. This geographer reports that it was at first consulted only by the neighbouring states, but that after its fame became more widely spread, foreign princes and nations eagerly sought responses from the sacred tripod, and loaded the altars of the god with rich presents and costly offerings. (IX. 420.) Respecting the construction of the first temple, nothing certain seems to be known. Pausanias is inclined to think it was composed of brass. (Phoc. 5.) To this succeeded a more stately edifice of stone, erected by two architects named Trophonius and Agamedes. (Pausan. loc. cit.) Here were deposited the sumptuous presents of Gyges and Midas, Alyattes and Cræsus, (Herod. I. 14, 50. 51.) as well as those of the Sybarites, Spinetæ, and Siceliots, each prince and nation having their separate chapel or treasury for the reception of these offerings, with an inscription attesting the name of the donor, and the cause of the gift. (Strab. IX. p. 420.) This temple having been accidentally destroyed by fire in the first year of the fifty-eighth Olympiad, or 548 B. C., (Pausan. loc. cit.) the Amphictyons undertook to build another for the sum of 300 talents, of which the Delphians were to pay one fourth. The remainder of the amount is said to have been obtained by contributions from the different cities and nations. Amasis king of Egypt furnished a thousand talents of alumina. The Alcmaeonidæ, a wealthy Athenian family, undertook the contract, and agreed to construct the edifice of Porine stone,

but afterwards liberally substituted Parian marble for the front, a circumstance which is said to have added considerably to their influence at Delphi. (Herod. II. 180. V. 62.) According to Strabo and Pausanias, the architect was Spintharus, a Corinthian. (Strab. IX. p. 421. Pausan. Phoc. 5.)

The vast riches accumulated in this temple led Xerxes, after having forced the pass of Thermopylæ, to detach a portion of his army into Phocis, with a view of securing Delphi and its treasures, which, as Herodotus affirms, were better known to him than the contents of his own palace. The enterprise, however, failed, owing, as it was reported by the Delphians, to the manifest interposition of the Deity, who terrified the barbarians, and hurled destruction on their scattered bands. (Herod. VIII. 37.) Many years subsequent to this event the temple fell, as we have already stated in the opening of this section, into the hands of the Phocians, headed by Philomelus, who scrupled not to appropriate its riches to the payment of his troops in the war he was then waging against Thebes. (Diod. Sic. XVI. 523. Pausan. Phoc. 2. Strab. IX. p. 421.) At a still later period Delphi became exposed to a formidable attack from a large body of Gauls, headed by their king Brennus. These barbarians having forced the defiles of mount Ceta, possessed themselves of the temple, and ransacked its treasures. The booty which they obtained on this occasion is stated to have been immense; and this they must have succeeded in removing to their own country, since we are told that, on the capture of Tolosa, a city of Gaul, by the Roman general Cæpio, a great part of the Delphic spoils were found there. (Strab.



IV. p. 188. Dio Cass. Excerpt. p. 630.) Pausanias, however, relates, that the Gauls met with great disasters in their attempt on Delphi, and were totally discomfited through the miraculous intervention of the god. (Phoc. 23. Cf. Polyb. I. 6, 5. II. 20, 6. Justin. XXIV. 6.) Sylla is also said to have robbed this temple, as well as those of Olympia and Epidaurus. (Dio Cass. Excerpt. p. 646. Diod. Sic. Excerpt. 406.)

Strabo assures us, that in his time the temple was greatly impoverished, all the offerings of any value having been successively removed. (IX. p. 420.) The last plunderer was Nero, who carried off 500 statues of bronze at one time, as Pausanias reports. (Phoc. 7.<sup>p</sup>)

The spot from whence issued the prophetic vapour which inspired the priestess was said to be the central point of the earth, this having been proved by Jupiter himself, who despatched two eagles from different quarters of the heavens, which there encountered each other. (Strab. IX. p. 419. Pausan. Phoc. 16. Plut. de Orac. Def. t. II. p. 409. Plut. de Rep. IV. p. 427.)

Τρίποδος ἀπόφασιν, ἂν ὁ Φοῖβος  
ἔλακεν, ἔλακε, δεξάμενος ἀνὰ δάπεδον,  
ἵνα μεσόμφαλοι λέγονται μυχοὶ γᾶς.

EUR. OREST. 330.

Ὅρα Θέμιν ἱερὰν Πυθῶ-  
νά τε καὶ ὀρθοδίκαν  
Γᾶς ὀμφαλὸν κελαδῆτε ἄ-  
κρα σὺν ἐσπέρα—

PIND. PYTH. XI. 15.

<sup>p</sup> The reader will find a copious list of the most remarkable offerings presented at dif-

ferent times to the god of Delphi in the Travels of Anacharsis, t. II. ch. 22.

Ξὺν τᾷδε θαλλῷ καὶ στέφει προσίζομαι  
 Μεσόμυαλον θ' Ἰδρυμα Λοξίου πέδον,  
 Πυρός τε φέγγυς ἄφθιτον κεκλημένον.

ÆSCH. COEPH. 1032.

Μέλεος μελέω ποδὶ χηρεύων,  
 Τὰ μεσόμυαλα γὰρ ἀπονοσφίζων  
 Μαντεῖα· τὰ δ' αἰεὶ

Ζῶντα περιποᾶται. SOPH. ŒD. TYR. 479.

Strabo reports, that the sacred tripod was placed over the mouth of the cave, whence proceeded the exhalation, and which was of great depth. On this sat the Pythia, who, having caught the inspiration, pronounced her oracles in extempore verse or prose; if the latter, it was immediately versified by the poets always employed for that purpose. (IX. p. 419.) The oracle itself is said to have been discovered by accident. Some goats having strayed to the mouth of the cavern were suddenly seized with convulsions: those likewise by whom they were found in this situation having been affected in a similar manner; the circumstance was deemed to be supernatural, and the cave pronounced the seat of prophecy. (Pausan. Phoc. 5. Plut. de Orac. Def. t. II. p. 433. Plin. II. 93.) The priestess could only be consulted on certain days, and never oftener than once in the course of a month. (Plut. Quæst. Græc. t. II. p. 292.) Sacrifices and other ceremonies were to be performed by those who sought an answer from the oracle before they could be admitted into the sanctuary. (Herod. VII. 140. Plutarch. de Orac. Def. t. II. p. 435. et 437. Id. de Pyth. Orac. t. II. p. 397.) The most remarkable of the Pythian responses are those which Herodotus records as having been delivered to the Athenians,

before the invasion of Xerxes, (VII. 140.) to Cræsus, (I. 46.) Lycurgus, (I. 65.) Glaucus the Spartan, (VI. 86.) and one, relative to Agesilaus, cited by Pausanias. (Lacon. 8.) There was, as it appears, however, no difficulty in bribing and otherwise influencing the Pythia herself, as history presents us with several instances of this imposture. Thus we are told that the Alcmaeonidæ suggested on one occasion such answers as accorded with their political designs. (Herod. V. 62. et 90.) Cleomenes king of Sparta also prevailed on the priestess to aver that Demaratus his colleague was illegitimate. On the discovery, however, of this machination, the Pythia was removed from her office. (Herod. VI. 66.) The same charge was brought against Plistoanax, another sovereign of Sparta. (Thuc. V. 16. Cf. Plut. Demosth. t. I. p. 854. et Nic. t. I. p. 532.)

Delphi derived further celebrity from its being the place where the Amphictyonic council held one of their assemblies, (Strab. IX. p. 420.<sup>q</sup>) and also from the institution of the games which that ancient and illustrious body had established in the third year of the 48th Olympiad, 591 B. C., after the successful termination of the Crissæan war<sup>r</sup>. (Pausan. Phoc. 7.)

It may be remarked, that Strabo seems to ascribe the origin of the Amphictyonic assembly to Acrisius, (IX. p. 420.) but Pausanias refers it to Amphictyon the son of Deucalion, (Phoc. 8.) while Androtion, an Attic writer, derived the name from the Greek word ἀμφικτίων, implying that Delphi was at

<sup>q</sup> Ste Croix des Gouvern. Feder. Art. 2. p. 19.

<sup>r</sup> See Clinton's Fasti Hell. Append. I. p. 195.

an early period the rendezvous of the surrounding nations. (ap. Pausan. loc. cit.)

The city of Delphi itself was placed, as Strabo informs us, at the foot of the most southern point of the chain of Parnassus, and was built in the shape of an amphitheatre, of which the circuit might be estimated at sixteen stadia. (IX. p. 418.)

Ἴκεο δ' ἐς Κρίσῃν ὑπὸ Παρνησὸν νιφόεντα,  
Κνημὸν πρὸς Ζέφυρον τετραμμένον, αὐτὰρ ὕπερθεν  
Πέτρῃ ἐπικρέμαται, κοίλῃ δ' ὑποδέδρομε βῆσσα,  
Τρηχεῖ· ἔνθα ἄναξ τεκμήρατο Φοῖβος Ἀπόλλων  
Νηὸν ποιήσασθαι ἐπήρατον, εἰπέ τε μῦθον.

HOM. HYMN. APOLL. 282.

Τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης  
Πυθοῖ ἐν ἡγαθέῃ, γυάλοις ὑπὸ Παρνησσοῖο  
Σῆμ' ἔμεν ἐξοπίσω, θαῦμα θνητοῖσι βροτοῖσι.

HESIOD. THEOG. 498.

It was considered the largest town of Phocis. (Pausan. Phoc. 34. Strab. loc. cit.)

..... τί γὰρ ἐρῶ καλὸν ποτε  
Γῆν Δελφίδ' ἐλθὼν, Φωκίων ἀκρόπολιν—

EUR. OREST. 1094.

But Pausanias observes, that its citizens accounted themselves a distinct people from the Phocians, and refused to be classed with them. (Messen. 34. Cf. Thuc. I. 112. Plut. Cimon.) Other passages relative to this far-famed city will be found in Polybius, XXVI. 5, 2. Livy, XXXVIII. 48. XLI. 23. Cicero, de Nat. D. III. 23. et Div. I. 19. Cf. Orph. Hymn. in Them. v. 3. Aristid. Panath. Or. Eurip. Ion. 94. Heliod. Æthiop. II. p. 107. Steph. Byz. v. Δελφοί. For an account of the numerous ruins still remaining at *Castri*, which occupies the site of

Delphi, the reader may consult the modern travellers referred to in the note\*.

Above Delphi rises mount Parnassus, which extends from the country of the Locri Ozolæ to the extremity of Phocis, in a north-easterly direction, where it joins the chain of Œta. Towards the south-east it is connected with those of Helicon and the other Bœotian ridges. (Strab. IX. p. 417.) Parnassus is the highest mountain of central Greece, and retains its snows for the greater part of the year; hence the epithets so universally applied to it by the poets. The name of Parnassus does not occur in the Iliad, but it is frequently mentioned in the Odyssey, where Ulysses recounts his adventure in hunting a boar with Autolycus and his sons.

Βάν ρ' ἴμεν ἐς θήρην ἡμὲν κύνες, ἥδ' ἐ καὶ αὐτοὶ  
 Ὑῖες Αὐτολύκου· μετὰ τοῖσι δὲ διὸς Ὀδυσσεὺς  
 Ἦῖεν· αἰπὺ δ' ὄρος προσέβαν καταειμένον ὕλη  
 Παρνησοῦ· τάχα δ' ἴκανον πτύχας ἡνεμόεσσας. T. 430.

Ἐλαμψε γὰρ τοῦ νιφόντος  
 Ἀρτίως φανείσα  
 Φάμα Παρνασοῦ, τὸν ἄδηλον  
 Ἄνδρα πάντ' ἰχνεύειν. SOPH. ŒD. TYR. 473.

Φοῖβον δούλα μελάθρων,  
 Ἴν' ὑπὸ δειράσι νιφοβόλοις  
 Παρνασοῦ κατενάσθην— EUR. PHŒN. 213.

Παρνησιάδες δ' ἄβατοι κορυφαί,  
 Καταλαμπόμεναι τὴν ἡμέραν  
 Ἀψίδα βροτοῖσι δέχονται. ID. ION. 86.

Its summit was especially sacred to Bacchus.

Ἴνα δειράδες Παρνασοῦ  
 Πέτραις ἔχουσι σκόπελον

\* Chandler, t. II. p. 325. vels, t. I. p. 349. Pouqueville,  
 Dodwell, t. I. p. 175. Gell's t. IV. p. 116.  
 Itiner. p. 183. Hughes's Tra-

Οὐράνιον θ' ἔδραν,  
 "Ἴνα Βάκχιος, ἀμφιπύρους ἀνέχων  
 Πεύκας, λαιψήρᾳ πηδᾶ  
 Νυκτιπόλοις ἅμα συμβάκχαις.

ION. 713.

Καὶ νῦν, ὡς βιαίαις  
 Πάνδημος ἔχεται πόλις  
 Ἐπὶ νοσοῦ, μολεῖν ποδὶ  
 Καθαρσίῳ Παρνησίαν  
 Ὑπὲρ κλιτὺν, ἧ  
 Στονόεντα Πορθμόν.

Ἰὼ πῦρ πνει-

όντων χοράγ' ἄστρων, νυχίαν

Φθεγμάτων ἐπίσκοπε,

Παῖ, Διὸς γένεθλον.

SOPH. ANT. 1140.

Διόνυσος, ὃς θύρσοις καὶ νεβρῶν δораῖς  
 Καταπτὸς ἐν πεύκαισι Παρνασσὸν κάτα  
 Πηδᾶ χορεύων παρθένους σὺν Δελφίσιν.

EUR. HYP. FRAG. I.

The two lofty rocks which rise perpendicularly from Delphi, and obtained for the mountain the epithet of *δικόρυφος*, or the two headed,

Ἰὼ λάμπουσα πέτρα πυρὸς  
 Δικόρυφον σέλας ὑπὲρ ἄκρων  
 Βακχείαν—

EUR. PHŒN. 234.

Hyampeia  
 et Nau-  
 pleia, Par-  
 nassi ver-  
 tices.  
 Phædria-  
 des scopuli.

were anciently known by the names of Hyampeia and Naupleia, (Herod. VIII. 39.) but sometimes that of Phædriades was applied to them in common.

Castalia  
 fons.

It was from these elevated crags that culprits and sacrilegious criminals were hurled by the Delphians; and in this manner the unfortunate Æsop was barbarously murdered. (Plut. de Ser. Num. Vind. Cf. Diod. Sic. XVI. 523.) The celebrated Castalian fount pours down the cleft or chasm between these two summits, being fed by the perpetual snows of Parnassus.

Σὺ δ' ὑπὲρ διλόφου πέτρας

Στέροψ ὅπως λιγνύς, ἔν-

θα Κωρύκιοι Νύμφαι

Στείχουσι Βακχίδες,

Κασταλίας τε νᾶμα.

SOPH. ANT. 1126.

Ἄλλ', ὦ Φοῖβου Δελφοὶ θέραπες,

Τὰς Κασταλίας ἀργυροειδεῖς

Βαίνετε δίνας· καθαραῖς δὲ δρόσοις

Ἀφυδρανάμενοι, στείχετε ναούς.

EUR. ION. 94.

. . . . . ὦ Φοῖβε, μαντείων δ' ἐπέ-

βας ζαθέων, τριποδί τ' ἐν χρυσέῳ

Θάσσεις, ἐν ἀψευδεῖ θρόνῳ,

Μαντείας βροτοῖς ἀναφαίνων.

Θεσφάτων ἐμῶν ἀδύτων

Ἵπερ, Κασταλίας βρέθρων

Γείτων, μέσον γὰς ἔχων μέλαθρον.

IPH. TAUR. 1252.

Παρνησσὸν νιφόντα θοοῖς διὰ ποσσὶ περήσας

Ἴκετο Κασταλίας Ἀχελωῖδος ἱερὸν ὕδωρ.

PANYAS. AP. PAUS. PHOC. 8.

Νύμφαι Κασταλίδες Παρνάσιον αἶπος ἔχοισαι.

THEOCR. ID. VII. 148.

Sed me Parnassi deserta per ardua dulcis

Raptat amor. Juvat ire jugis, qua nulla priorum

Castaliam molli devertitur orbita clivo.

GEORG. III. 293.

(Cf. Pausan. Phoc. 8.) "The Castalian spring," says Dodwell, "is clear, and forms an excellent beverage. The water, which oozes from the rock, was in ancient times introduced into a hollow square, where it was retained for the use of the Pythia and the oracular priests. The fountain is ornamented with pendant ivy, and overshadowed by a large fig-tree. Above the Phædriades is a

“ plain, and a small lake, the waters of which enter  
 “ a katabathron or chasm; and it is probably from  
 “ this that the Castalian spring is supplied. After a  
 “ quick descent to the bottom of the valley, through  
 “ a narrow and rocky glen, it joins the little river  
 “ Pleistust.”

Cassotis  
fons.

Near the temple of Apollo was another spring named Cassotis, as Pausanias reports. (Phoc. 24.)

Corycium  
antrum.

Higher up the mountain, and about two hours from Delphi, is the celebrated Corycian cave, accurately described by the same ancient writer, who states that it surpasses in extent every other known cavern, and that it is possible to advance into the interior without a torch. The roof, from which an abundance of water trickles, is elevated far above the floor, and vestiges of the dripping moisture (i. e. stalactites) are to be seen attached to it along the whole extent of the cave. The inhabitants of Parnassus consider it as sacred to the Corycian nymphs and the god Pan. (Phoc. 32. Cf. Strab. IX. p. 417.) Herodotus relates, that, on the approach of the Persians, the greater part of the population of Delphi ascended the mountain, and sought refuge in this capacious recess. (VIII. 36.)

Σέβω δὲ νύμφας, ἔνθα Καρυκὶς πέτρα  
 Κοίλη, φίλορνις, δαιμόνων ἀναστροφή·  
 Βρόμιος δ' ἔχει τὸν χῶρον. ÆSCH. EUMEN. 22.

Πόθι Νύσης ἄρα τᾶς θη-  
 γοτρήφου θυγσοφορεῖς  
 Θιάσους, ὧ Διόνυσ', ἥ  
 Κορυφαῖς Καρυκίαις; EUR. BACCH. 556.

We are indebted for an account of the present state

<sup>1</sup> Travels, t. I. p. 172.



of this remarkable cave to Mr. Raikes, who was the first modern traveller who discovered its site. He describes the narrow and low entrance as spreading at once into a chamber 330 feet long, by nearly 200 wide. The stalactites from the top hung in the most graceful forms the whole length of the roof, and fell like drapery down the sides<sup>u</sup>.

If we now ascend still higher up the mountain by a steep and rugged path, and cross over to that side which faces the north, we shall reach, after proceeding about eighty stadia, according to Pausanias's estimation of the distance, the city of Tithorea, or Neon, as it was also called; the name of Tithorea being only properly applied to one of the peaks of Parnassus. (Herod. VIII. 32. Demetr. Sceps. ap. Strab. IX. p. 439.) Neon, as we learn from Herodotus, was taken and burnt by the army of Xerxes. (VIII. 33.) In its vicinity, Philomelus, the Phocian general, was defeated and slain by the Thebans. (Pausan. Phoc. 2.) Demosthenes writes the name of this town in the plural number, when speaking of a Bœotian detachment which was destroyed there by the Phocians, ἐν Νέωσιν. (De Fals. Leg. p. 387. Cf. Androt. ap. Harpocr. v. Νέων.) Pausanias mentions its theatre and forum; also a temple of Minerva, and the monument of Phocus. (Phoc. 32. Cf. Bœot. 17. Steph. Byz. v. Τίθοραία, Hierocl. Syn. p. 644.)

The ruins of Tithorea were first observed by Dr. Clarke near the modern village of *Velitza*. "We arrived," says that traveller, "at the walls of Tithorea, extending in a surprising manner up the

<sup>u</sup> Journal in Walpole's Coll. vol. I. p. 312.

“prodigious precipice of Parnassus, which rises behind the village of *Velitza*. These remains are visible to a considerable height upon the rocks. We found what we should have least expected to find remaining, namely, the forum mentioned by Pausanias. It is a square structure, built in the Cyclopean style with large masses of stone, laid together with great evenness and regularity, but “without any cement<sup>x</sup>.”

Cachales fl. The river Cachales, which, from the account of Pausanias, flowed near Tithorea, is now named *Kako-Reuma*, or the *evil torrent*<sup>y</sup>. Near the junction of this stream with the Cephissus, Dr. Clarke points out some vestiges known to the inhabitants of the country by the name of *Thiva*, which he conceives to be the ruins of Ledon, a Phocian city already deserted in the time of Pausanias<sup>z</sup>. I am disposed, however, from the analogy of the name, to identify these ancient remains with those of Thyia, a place mentioned by Herodotus, which was so named from the daughter of Cephissus. The Delphians are stated by the historian to have here erected an altar to the winds. (VII. 178.) Pausanias speaks of the oil of Tithorea as being of excellent quality for the composition of ointments; which were deemed worthy of being used by the Roman emperors. (Phoc. 32.)

Ledon. Ledon, as I have already observed, was in ruins at the time that Pausanias travelled in Phocis; but the name was still attached to a small hamlet distant about forty stadia from the ancient town. Phi-

<sup>x</sup> Travels, p. II. s. 3. p. 216. 3. p. 215. Dodwell, t. II. p. Dodwell, t. II. p. 139. Gell's 139.  
Itinerary, p. 214. <sup>z</sup> Travels, p. II. s. 3. p. 215.

<sup>y</sup> Clarke's Travels, p. II. s. 224. and 225.

Iomelus, who instigated the Phocians to seize upon Delphi, was a native of Ledon. (Pausan. Phoc. 23.)

More to the west, and at the foot of Parnassus, was Lilæa, mentioned by Homer as being situated near the source of the Cephissus.

Οἱ τ' ἄρα παρ ποταμὸν Κηφισσὸν δῖον ἔναιον,  
Οἱ τε Λίλαιαν ἔχον, πηγῆς ἔπι Κηφισσοῖο. IL. B. 522.

. . . . . propellentemque Lilæam  
Cephissi glaciale caput. STAT. THEB. VII. 348.

Κηφισὸν δ' ἄρ' ἔπειτα κιχῆσαι καλλιρέεθρον,  
Ὅστε Λιλαίῃθεν προχέει καλλιῖρόον ὕδωρ.

HOM. HYMN. APOLL. 240.

Pausanias states, that the water issued from the spring at mid-day with a sound like the bellowing of a bull. In the city were to be seen a theatre, forum, and some baths; also two temples of Apollo and Diana, and several statues of Pentelic marble. The climate was genial during three parts of the year; but the vicinity of Parnassus rendered the winters severe. Lilæa, having been destroyed by Philip and the Amphictyons on the termination of the Sacred war, was again restored by the Bæotians and Athenians. Demetrius<sup>a</sup> subsequently besieged it, and compelled it to surrender; but through the valour of one of its citizens, named Patron, it was soon after enabled to throw off the Macedonian yoke. Pausanias reckons the distance between Lilæa and Delphi over Parnassus at 180 stadia. (Phoc. 33. Cf. Lycophr. 1073. Steph. Byz. v. Λίλαια.)

The ruins of this ancient city are thus described by Dodwell: "The acropolis is upon an abrupt and

<sup>a</sup> Probably the son of Antigonus Gonatas.

“rocky acclivity projecting from Parnassus. The surrounding scenery has a grand and savage character. The lower town was in the plain, and several remains of the walls and towers are in a wonderful state of preservation, and in the third style of construction. Some of the square towers have their doors and windows remaining. There is reason to conclude that these are the ruins of Lilæa; and the sources of the Cephissus are seen in some fine springs impetuously gushing from the foot of the mountain, and immediately forming a copious and rapid stream<sup>b</sup>.”

**Charadra.** Charadra, according to Pausanias, was twenty stadia from Lilæa, and was situated on a high and rugged rock, near which flowed a small stream, named Charadrus, that supplied the inhabitants with water; after a short course it joined the Cephissus. (Phoc. 33.) Herodotus names Charadra among the Phocian cities destroyed by the army of Xerxes. (VIII. 33.)

**Charadrus fl.**

Dodwell states that the ruins of this town are to be seen near the village of *Mariolates*, at the foot of Parnassus. They are situated on a steep precipitous hill projecting from the mountain; the circuit is small; the walls, which are in the third style, are nine feet and a half in thickness, and fortified with square towers<sup>c</sup>.

**Amphicæa.** Amphicæa, or Amphiclea, is placed by Pausanias sixty stadia from Lilæa. The name of this town is said to have been changed by a decree of the Amphictyons to Ophitea, (Phoc. 33.) but this appellation could never have been in general use, since

<sup>b</sup> Travels, t. II. p. 133. Gell's Itinerary, p. 207.

<sup>c</sup> Travels, t. II. p. 132. Gell's Itinerary, p. 206.

the former is always employed by historians and geographers. Herodotus says Amphicæa was ruined by the Persians. (VIII. 33. Cf. Steph. Byz. v. Ἀμφίκαϊα.)

The site of Amphicæa is commonly supposed to correspond with that of *Dadi*, a populous Greek town, standing on a gentle elevation at the foot of Parnassus, and occupying the site of an ancient city; the distance of sixty stadia from Lilæa to Amphicæa, as given by Pausanias, nearly corresponds, says Mr. Dodwell, to two hours all but seven minutes, which we employed in journeying from the sources of the Cephissus to *Dadi*<sup>d</sup>.

From Amphicæa, Pausanias conducts us to *Tithronium*, a distance of fifteen stadia. (Phoc. 33.) Herodotus, who calls it Tethronium, reports that it was destroyed by the Persian army. (VIII. 33. Cf. Plin. IV. 4. Steph. Byz. v. Τιθρώνιον.) Dodwell places Tithronium at *Moulki*, near the river *Dranitza*, which descends from mount Œta. "The walls of " this place are so much destroyed, that it is even " difficult to comprehend the manner of their construction. Here is a fine circular foundation regularly built with large blocks, and near it are " some frusta of Doric columns<sup>e</sup>."

*Drymæa* was twenty stadia from Tithronium, and *Drymæa*. eighty from Amphicæa, according to Pausanias, who affirms that its more ancient name was Naubolus. The only building of note which it contained was an ancient temple of Ceres. (Phoc. 34.) This town

<sup>d</sup> Travels, t. II. p. 134. Gell's Itiner. p. 210. Sestini ascribes to Amphicæa a coin with the epigraph ΑΜΦΙΚΑΙ. which he

considers to be unique. P. 45. c. 1.

<sup>e</sup> Travels, t. II. p. 136. Gell's Itinerary, p. 211.

had been burnt and sacked by the Persians under Xerxes, as we are informed by Herod. VIII. 33. Mention of it occurs also in Livy, XXXIII. 7. Plin. IV. 4. Steph. Byz. v. *Δρυμία*. Its position is uncertain, from the manifest error which occurs in the text of Pausanias, who gives thirty-five stadia as the distance of Amphicæa to Drymæa in one place, and eighty in another. Some antiquaries place it at *Dadi*, others at *Ogulnitza*, where there are some ruins visible at the foot of a chain of hills on an insulated eminence, which is crowned by the acropolis. "The walls are well preserved; some of the square towers are nearly perfect. The lateral walls lead from the base of the hill to the summit of the acropolis, where they almost meet in a point, forming nearly an equilateral triangle, which is the plan of most Grecian cities that have an acropolis. This seems to have been a very small town, and, if it is Drymæa, it well merited to be classed with the *parva and ignobilia oppida* by Livy<sup>f</sup>."

Elatea.

Elatea, the most considerable and important of the Phocian cities after Delphi, was situated, according to Pausanias, 180 stadia from Amphicæa, on a gently rising slope above the plain watered by the Cephissus. (Phoc. 34.) It was captured and burnt by the army of Xerxes, (Herod. VIII. 33.) but, being afterwards restored, it was occupied by Philip son of Amyntas on his advance into Phocis to overawe the Athenians. The alarm and consternation produced at Athens by his approach is described by Demosthenes in his Oration de Cor. p. 284. Æschin. in Ctes. p. 73. Diod. Sic. XVI. 554.

<sup>f</sup> Dodwell's Travels, t. II. p. 135. Gell's Itiner. p. 210.

Strab. IX. p. 424.) Some years after, Elatea made a successful defence against the arms of Cassander. It was however reduced by Philip son of Demetrius, who bribed the principal inhabitants. (Pausan. loc. cit.) During the Macedonian war this town was besieged by the Roman consul T. Flamininus, and taken by assault. (Liv. XXXII. 18. et seq. Polyb. V. 26, 16. XVIII, 26, 1.) An attack subsequently made on Elatea by Taxilus, general of Mithridates, was successfully repulsed by the inhabitants; in consequence of which exploit they were declared free by the Roman senate. (Pausan. loc. cit.) Strabo remarks on its advantageous situation, which commanded the entrance into Phocis and Bœotia. (IX. p. 424.) Other passages relative to this place will be found in Plutarch, Syll. Appian. Bell. Mithrid. Theophrast. Hist. Plant. VIII. 8, 2. Scyl. p. 23. Steph. Byz. v. 'Ελάτεια.) Its ruins are to be seen on the site called *Elephta*, on the left bank of the Cephissus, and at the foot of some hills which unite with the chain of Cnemis and Ceta. Sir W. Gell, in his Itinerary, notices the remains of the city walls, as well as those of the citadel, and the ruins of several temples<sup>g</sup>. At the distance of about twenty stadia to the east was the temple of Minerva Cranæa, described by Pausanias; its remains were discovered by sir W. Gell and Mr. Dodwell<sup>h</sup>.

Next to Elatea was the town of Parapotamii, situated, as its name implies, on the banks of the Cephissus. Strabo, who derives his information from

<sup>g</sup> Itin. p. 216. Dodwell, Travels, t. II. p. 140. There are coins of Elatea with the epigraph EA. and ΕΛΑΤΕΩΝ.

Sestini, p. 45. c. 2.

<sup>h</sup> Itiner. p. 217. Travels, t. II. p. 141.

Theopompus, affirms, that it was placed on a hill between mount Hedylius and Parnassus, and about forty stadia from Chæronea in the Bœotian territory. The mountains here enclosed the bed of the river in a narrow valley, and formed a defile often contested by the Phocians and Bœotians. (IX. p. 424.) Parapotamii was destroyed by the Persians in their invasion of Greece. (Herod. VIII. 33. Pausan. Phoc. 33.) In Plutarch's Life of Sylla (s. 13.) it is mentioned as being then deserted, and in ruins. (Steph. Byz. v. Παραποταμία.) "Parapotamia," says sir W. Gell, "seems to have been situated on an insulated hill in the entrance of this pass, on the left bank of the Cephissus, near or at *Belesh*, or "*Pelesi*." Near it ran the little river Assus, mentioned by Plutarch, (Vit. Syll. s. 13.) and which unites with the Cephissus. It is laid down in modern maps as coming from mount Ceta, but no name is affixed to it. Pausanias reports, that the valley of the Cephissus surpassed all the rest of Phocis in richness and fertility of soil, being well planted, and abounding in corn and excellent pastures. It was always therefore in a superior state of cultivation. (Phoc. 33.) The Cephissus, as we have before stated, rises at the foot of Parnassus, close to Lilæa, and, after traversing the plains of Phocis, and part of the Bœotian territory, empties itself into the Copaic lake in that province. Hesiod compared it to a serpent, from the many sinuosities of its course. (ap. Strab. IX. p. 424.)

Assus fl.

Cephissus fl.

Τῷ δ' ἐπὶ Φωκίς ἄρουρα πρὸς ἀντολίην τε καὶ ἡῶ,  
 Ἐλκομένη Βορέηνδε, κατὰ στόμα Θερμοπυλάων

i Itiner. p. 220.



Παρνησσοῦ νιφόεντος ὑπὸ πτυχί, τῆς διὰ μέσσης  
Κηφισσοῦ μέγα χεῦμα κατερχόμενον κελαρύζει.

DION. PERIEG. v. 437.

The modern name is *Mauro Potamos*. On the right bank of this river stood Panopeus, a city of <sup>Panopeus</sup> great antiquity, since it is mentioned by Homer as <sup>vel Phano-</sup> <sup>teus.</sup> the residence of the earthborn Tityus.

Λητῶ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν  
Πυθῶδ' ἐρχομένην, διὰ καλλιχόρου Πανοπήος.

OD. A. 579.

. . . . . Σχεδίον, μεγαθύμου Ἰφίτου υἱόν,  
Φωκῆων ὅχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπήϊ  
Οἰκία ναιετάασκε, πολέσσ' ἀνδρῶσιν ἀνάσσων.

IL. P. 306.

Hesiod called it Panopis, where, speaking of the Cephissus, he says,

Ὅς παρὰ Πανοπίδα Γλήκωνά τ' ἐρυμνὴν  
Καί τε δι' Ὀρχομενοῦ εἰλιγμένους εἰσι δράκων ὤς.

AP. STRAB. IX. p. 424.

Jam vada Cephisi Panopesque evaserat arva.

OVID. METAM. III. 19.

Thucydides, however, writes the name Phanoteus, (IV. 82.) and its territory Phanotis. (IV. 76.) Herodotus informs us, that the Persian army, after setting fire to this town, formed into two divisions, one of which proceeded with Xerxes towards Athens through Bœotia, while the other took the road to Delphi. (VIII. 34.) Sophocles probably alludes to Phanote in the *Electra*. (v. 44.)

Λόγῳ δὲ χρῶ τοι φῶδ' ὅτι ξένος μὲν εἰ  
Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων—

(Cf. Strab. IX. p. 423.) In the Macedonian war we learn from Livy, that Phanoteus was taken by the Romans under the command of T. Flamininus.

(XXXII. 18. Cf. Polyb. V. 96.) Plutarch informs us, that Lysander, the Spartan general, was interred in the Panopean territory. (Vit. Lysand.)

Pausaniás reports that in his time this place was so greatly reduced as scarcely to deserve the name of a town, since the abodes of the few remaining inhabitants resembled caves rather than ordinary dwellings. It was twenty stadia from Chæronea. (Phoc. 4. Cf. Steph. Byz. v. Πανόπη. et Φανοτεύς.) The site, occupied by the modern village of *Agios Blasios*, is generally allowed to answer to that of Panopeus. "The walls of the acropolis," says Dodwell, "extend round the rocky summit of a hill, "and exhibit specimens of the three last styles of "Grecian masonry. The square towers which project from the walls are apparently of a less ancient "construction than the rest of the enclosure; some "of them are extremely perfect. In some places, "the steps leading up to the entrances of the towers "are cut in the rock<sup>k</sup>."

To the east of Panopeus, and close to the Bœotian frontier, was Trachis, surnamed Phocica to distinguish it from the more celebrated city of the same name near Thermopylæ. (Strab. IX. p. 423.) Pausanias, who calls it Thraxis, mentions its having been destroyed in the Sacred war. (Phoc. 3.) In the same vicinity was Glecon, noticed only by Hesiod in the passage cited by Strabo. (IX. p. 424.)

On the other side of Panopeus, and in the valley of the Cephissus, were some other obscure towns, alluded to by Herodotus in his narrative of the route pursued by the Persian army through this province.

<sup>k</sup> Travels, t. I. p. 208. Gell's Itinerary, p. 201.

These were Tritæa, named also by Pliny, (IV. 4.) and by Steph. Byz. (v. Τρίτεια.)—Pediea—Erochus, and Æolis. (VIII. 33. 35.) With regard to the last mentioned town, many critics suppose, that for Αἰολιδέων, we ought to read Λιλαϊέων; but it may be observed that Herodotus would, in that case, have mentioned Lilæa before, as it lay in the way of the Persian army previous to their reaching Panopeus.

South of the Cephissus, and only seven stadia from Panopeus, according to Pausanias, was Daulis, a city of great antiquity, and celebrated in mythology as the scene of the tragic story of Philomele and Procne. Thucydides affirms that Teres, who had married Procne, the daughter of Pandion, sovereign of Athens, was chief of Daulis, then occupied, as well as the rest of Phocis, by a body of Thracians: in support of his statement, he observes, that the poets frequently allude to Philomele under the name of the "Daulian bird." (II. 29. Pausan. Phoc. 4.) Strabo asserts that the word "Daulos," which signifies a thick forest, had been applied to this district from its woody character. (IX. p. 423. Pausan. loc. cit.) Daulis, having been destroyed by the Persians, was no doubt afterwards restored, as we find it besieged and taken, during the Macedonian war, by T. Flamininus the consul. Livy represents it as situated on a lofty hill difficult to be scaled. (XXXII. 18.)

Daulis was the more ancient name; it was afterwards changed to Daulia (Strab. loc. cit.) and Daulium. (Polyb. IV. 25, 2.)

Κρίσαν τε ζαθέην, καὶ Δαυλίδα, καὶ Πανοπήα.

IL. B. 520.

Ξίνος μὲν εἰμι Δαυλιεύς ἐκ Φωκίων. ÆSCH. COEPH. 662.

Φωκίς μὲν ἡ γῆ κλέχεται· σχιστὴ δ' ὁδὸς  
'Ες ταυτὸ Δελφῶν, κἀπὸ Δαυλίας ἄγει.

SOPH. ŒD. TYR. 733.

Phocida quis Panopen? quis Daulida? quis Cyparissum  
Et valles Lebadea tuas? STAT. THEB. VII. 344.

Tronis  
regio.

(Cf. Dicæarch. Stat. Græc. v. 80. Plin. IV. 4. Steph. Byz. v. Δαυλίας.) Pausanias reports that the Daulians surpassed in strength and stature all the other Phocians. (Phoc. 4.) He also speaks of a temple sacred to Minerva, and a district named Tronis within the territory of Daulis. The site of this ancient city retains the name of *Daulia*.

"The acropolis," according to Dodwell, "is precipitous on all sides, and had but one entrance, which looks towards Parnassus; it was defended by square towers extending round the edge of the rock, and projecting from the walls. Of some of these towers the lower parts remain. The ancient town was erected on the site which is at present occupied by the village and its gardens. Two of the churches are composed almost entirely of ancient blocks and architectural fragments<sup>1</sup>." The same traveller observes that there must be an error in the distance, as given by Pausanias, between this place and Panopeus, which he conceives ought to be twenty-seven stadia, instead of seven. Sir W. Gell reckons one hour and nineteen minutes between the two<sup>m</sup>.

Hyampolis. In the northern extremity of Phocis was Hyampolis, one of the most ancient cities of the province, since it was said to have been founded by the Hyantes, who are among the earliest tribes of Greece.

<sup>1</sup> T. I. p. 204. Gell's Itinerary, p. 172.

<sup>m</sup> Itinerary, p. 203.

(Strab. IX. p. 423.) Homer has noticed it in his catalogue.

Οἷ τ' Ἀνεμώρειαν, καὶ Ἱάμπολιν ἀμφενέμοντο.

IL. B. 521.

(Cf. Didym. Schol. et Eustath. ad loc. cit.) Herodotus places Hyampolis near a defile leading towards Thermopylæ, where, as he reports, the Phocians gained a victory over the Thessalians, who had invaded their territory, (VIII. 28.) He informs us, elsewhere, that it was afterwards taken and destroyed by the Persians. (VIII. 33.)

Diodorus states that the Bœotians defeated the Phocians on one occasion near Hyampolis, (XVI. 539.) and Xenophon affirms, that its citadel was taken by Jason of Pheræ. (Hell. VI. 4, 27.) The whole town was afterwards destroyed by Philip and the Amphictyons. (Pausan. Phoc. 35.)

Hyampolis, as Pausanias informs us, stood on the road leading from Elatea to Opus, and was still a place of some note in his time, having been restored and embellished by the emperor Hadrian. He notices the forum and curia, a temple of Diana, and a theatre, without the walls. (Phoc. 35. Cf. Liv. XXXII. 18.) Statius leads us to suppose it was situated on the brow of a rocky hill.

Et valles Lebadea tuas? et Hyampolin acri

Subnixam scopulo?

THEB. VII. 345.

..... Ἱάμπολιν ἦνπερ ἀκούω

Ἀονίης υἱὸς οὐδας ἐπάνυμον—

NONN. DIONYS. XIII. 124.

Both Pliny and Ptolemy erroneously ascribe this ancient city to Bœotia. (Plin. IV. 7. Ptolem. p. 87. Steph. Byz. v. Ἱάμπολις.)

The ruins of Hyampolis may be seen near the vil-

lage of *Bogdana*, "upon a little eminence situated  
 " at the junction of three valleys. They form a pa-  
 " rallelogram, and the whole line of the towers and  
 " walls is perfectly visible. There are vestiges of  
 " two temples between the village and the city.  
 " South-east there is a lake or pool, whence a stream  
 " runs, nearly surrounding the walls <sup>n</sup>."

**Anemorea.** Anemorea, mentioned by Homer in conjunction  
 with Hyampolis,

Οἱ τ' Ἀνεμώρειαν, καὶ Ὑάμπολιν ἀμφενέμοντο,

IL. B. 521.

was doubtless in the immediate vicinity of that city,  
 with which it was even sometimes confounded<sup>o</sup>. Strabo  
 affirms, that it obtained its name from the violent  
 gusts of wind which blew from mount Catopterus,  
 a peak belonging to the chain of Parnassus. He  
 adds that it was named by some authors Anemolea:  
 (IX. p. 423.)

Catopte-  
 rius mons.

Πάτραν Λίλαιαν κ' Ἀνεμωρείας πέδον

Ποθοῦντες—

LYCOPHR. 1073.

According to Stephanus Byz. Anemorea was situ-  
 ated on a lofty hill on the verge of the Delphic ter-  
 ritory. (v. Ἀνεμώρεια.) Strabo seems to speak of an  
 Hyampolis on mount Parnassus; but the passage is  
 very obscure, and probably corrupt; it may allude to  
 an ancient settlement of the Hyantes on Hyampea,  
 a summit of Parnassus. (IX. p. 423.)

**Abæ.**

Abæ, said to have been founded by a colony from  
 Argos, was early celebrated for an oracle of Apollo,  
 held in great esteem and veneration. (Phoc. 35.  
 Strab. IX. p. 423.)

<sup>n</sup> Gell's Itiner. p. 223.

clairciss. N<sup>o</sup>. XXXIV. t. III.

<sup>o</sup> See the French Strabo, Ec-

Append. p. 154.

Οὐκ ἔτι τὸν ἄθικτον εἶμι  
 Γᾶς ἐπ' ὀμφαλὸν σίβων,  
 Οὐδ' ἐς τὸν Ἄβαισι ναόν—

SOPH. ŒD. TYR. 897.

Herodotus informs us it was consulted by Cræsus (I. 46.) and Mardonius. (VIII. 134.) The temple of Apollo, being richly adorned with treasures and various offerings, was sacked and burned by the Persians. (VIII. 33.) Having been restored, it was again consumed in the Sacred war by the Bœotians. (Diod. Sic. XVI. 530.) Pausanias asserts that in his time it was much dilapidated. Hadrian caused another to be built, which was also consecrated to Apollo, but much inferior in size to the former. This city possessed also a forum and a theatre; peculiar privileges were conceded to it by the Romans out of veneration to the deity there worshipped. (Pausan. loc. cit.)

Πάτραν Λίλειαν κ' Ἀνεμωρείας πέδον  
 Ποθοῦντες, Ἀμφισσάν τε καὶ κλεινὰς Ἄβας.

LYCOPHR. 1073.

Aristotle affirmed that the Abantes of Eubœa originally came from Abæ. (Cf. Strab. X. p. 445. Cf. Eust. Il. B. 539. Philostrat. Vit. Apollon. IV. 8. Steph. Byz. v. Ἄβαι.)

This ancient city was situated, as we learn from Pausanias, at no great distance from Elatea, and to the right of that city going towards Opus. Its ruins are pointed out by sir W. Gell, in his Itinerary, near the village of *Exarcho*. "Having ascended to " the south side of the hill of Abæ, observe in the " way several traces of the ancient road, and near " the top the very curious ruin of its gate. A tower " to the west of the gate is a very singular specimen

“ of that species of masonry where the characteristic  
 “ is the close-fitting of the convex side of one stone  
 “ into the concave of another, neither resembling  
 “ the rudeness of the Cyclopean, nor the irregular  
 “ polygons generally miscalled Cyclopean. One hun-  
 “ dred and thirty steps distant from the great gate  
 “ of Abæ was a second gate, and two hundred and  
 “ nine further, another. Both these were small.  
 “ The top of the wall forms at present a magnificent  
 “ terrace. The citadel is formed by an inner wall  
 “ on the summit. From the top is a fine prospect.  
 “ The place is very curious, almost unknown, and  
 “ very well worth seeing p.”

Having thus terminated the periegesis of Phocis,  
 I shall now close this section with a list of those  
 places, the situations of which are wholly undefined.

Agathea.

Echeda-  
mia.

Gronea.  
Scirphæ.  
Stephane.  
Phlygo-  
nium.

Agathea, (Hellenic. ap. Steph. Byz. v. Ἀγάθεια.)—  
 Echedamia, mentioned by Pausanias among the Pho-  
 cian towns destroyed in the Sacred war. (Phoc. 3.)  
 —Gronea, (Steph. Byz. v. Γρόνεια.)—Scirphæ, (Id. v.  
 Σκίρφαι.)—Stephane, (Id. v. Στεφάνη.)—Phlygonium,  
 which Pliny calls Phlygone, and assigns to Bœotia,  
 (IV. 7.) but Pausanias and Stephanus to Phocis.  
 (Phoc. 3. Steph. Byz. v. Φλυγόγιον.)

p Itiner. p. 226.



## SECTION XI.

# B Œ O T I A:

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General history of Bœotia, including that of Thebes—Boundaries—Description of the coast—Interior divided by the Asopus—Mount Helicon—Platæa and mount Cithæron—Thebes and its territory—Copaic district—Orchomenus, &c.

**BŒOTIA**, as we learn from the concurrent testimony of Strabo, Pausanias, and other ancient writers, was first occupied by several barbarous clans, under the various names of Aones, Ectenes, Temmices, and Hyantes. These were probably coeval with the Leleges, and all formed part of the same extensive family. (Strab. IX. p. 401. Pausan. Bœot. 5.)

*"Αρης παλαιᾶς γέννα, Τεμμίκων πρόμοι.*

LYCORIÆ. 644.

*Τρίτον δὲ, τοῦ μόσσυνας Ἑκτίνων ποτὲ  
Στεβρῆν δίκελλη βουσκαφίσαντος γόνον.*

Id. 433.

To these succeeded Cadmus and his Phœnicians, who, after expelling some of the indigenous tribes above mentioned, and conciliating others, founded a city, which became afterwards so celebrated under the name of Thebes, and to which he gave the name of Cadmea. Strabo leads us to suppose that Cadmus was accompanied by Arabs as well as Phœnicians, and that he had previously occupied Eubœa, (X. p. 447.) a statement which is in harmony with the accounts delivered by Thucydides, Herodotus, and

other historians, of the early settlements made by the Phœnicians in the islands of the Ægæan. But it is worthy of remark, that Herodotus speaks of a very early Cadmean colony in Thessaly, which expelled the Dorians from Histiaæa. (I. 56.) The descendants of Cadmus were compelled, subsequently, to evacuate Bœotia, after the capture of Thebes by the Epigoni, and to seek refuge in the country of the Illyrian Enchelees<sup>a</sup>. (Herod. V. 61. Pausan. Bœot. 5.) They regained, however, possession of their former territory, but were once more expelled, as we learn from Strabo, by a numerous horde of Thracians and Pelasgi. On this occasion, having withdrawn into Thessaly, they united themselves with the people of Arne, a district of that province, and for the first time assumed the name of Bœotians. (Strab. IX. p. 401.) After a lapse of some years, they were compelled to abandon Thessaly, when they once more succeeded in reestablishing themselves in their original abode, to which they now communicated the name of Bœotia. This event, according to Thucydides, occurred about sixty years after the capture of Troy; but in order to reconcile this account with the statement of Homer, who distinctly names the Bœotians among the Grecian forces assembled at that memorable siege, the historian admits that a Bœotian division (*ἀποδασμὸς*) had already settled in this province, prior to the migration of the great body of the nation. (I. 12.)

The government of Bœotia remained under a monarchical form till the death of Xanthus, who fell in single combat with Melanthus the Messenian, when

<sup>a</sup> See t. I. p. 39.

it was determined to adopt a republican constitution. This, though imperfectly known to us, appears to have been a compound of aristocratic and democratic principles. The former being apparent in the appointment of eleven annual magistrates named Bœotarchs, who presided over the military as well as civil departments; (Thuc. II. 2. IV. 92. V. 37.) the latter in the establishment of four councils, which were possessed in fact of the sovereign authority, since all measures of importance were to be submitted to their deliberation. Thucydides expressly says of them, αἵπερ ἅπαν τὸ κῦρος ἔχουσι. It was not, however, permitted that tradesmen or artisans should have any share in public affairs, unless they had abstained from carrying on their profession or employment for the space of ten years. (Aristot. Polit. III. 5.) The general assembly of the Bœotian republic was held in the temple of the Itonian Minerva. (Pausan. Bœot. 34.)

From the earliest period a natural enmity seems to have existed between the Bœotians and Athenians, partly arising from the proximity of the two nations, which often led to disputes with respect to the possession of border lands, partly also from the striking dissimilarity of their characters and dispositions. (Herod. V. 74, 79.) This jealousy was strengthened on the part of Thebes by the protection afforded by Athens to the citizens of Plataea, who, dreading the designs which Thebes had long formed against their independence, refused to remain attached to the Bœotian confederacy, and sought the aid of their powerful neighbours to support them in that determination. This event led to hostilities, which ended in the defeat of the Bœotians, who

were manifestly the aggressors, and their being obliged to cede to the victors the whole of their territory on the right bank of the Asopus. (Herod. VI. 108.) It is probable that this reverse tended considerably to alienate the Thebans from the common cause of Greece, and led them so readily to submit to the Persian forces in hopes of being by their assistance enabled to avenge themselves on their ancient foes. They are however represented by Thucydides as exculpating their conduct on this occasion, by ascribing it to the political circumstances which prevailed in their city at the time of the Persian invasion, alleging that the aristocracy had then acquired so complete an ascendancy, that the people were compelled to adopt measures to which they were decidedly adverse. (Thuc. III. 62.) It is nevertheless certain that the Thebans displayed no such unwillingness on the field of Plataea, but fought like those who were really attached to the new service they had embraced. (Herod. IX. 67.) After that memorable day, the victorious Greeks marched to Thebes, and, having surrounded the city, forced its inhabitants to deliver up those citizens who had been most instrumental in promoting measures so obnoxious to Greece, and reflecting such disgrace on Bœotia. (Herod. IX. 88.) Some years after, another war arose between the Bœotians and the Athenians, in which the latter, commanded by Myronides, gained a decisive victory at Œenophyte, which eventually led to the subjugation of all Bœotia. The victors on that occasion established such a democratical constitution in the different towns of the conquered province as suited their interests: this state of things did not, however, continue long; for, by

the misconduct of the different democratical leaders, and the animosities in which they indulged against the members of the opposite faction, a counter revolution was soon produced, as Aristotle informs us, (*Polit. V. 3.*) and the Athenians having been totally defeated by the insurgents at Coronea, Bœotia once more recovered her independence. (*Thuc. I. 113. III. 62. IV. 92.*)

In the Peloponnesian war, the Bœotians, as might naturally be expected, warmly espoused the cause of the Peloponnesians, and were the first to commence hostilities by an attempt to surprise Plataea, which still remained under the protection of Athens. The ill success which attended that enterprise heightened still further their animosity against the inhabitants of this little town, nor was the thirst for vengeance satisfied, till, by the aid of a large Peloponnesian army, they made themselves masters of the place, after a long and obstinate siege; when the unfortunate Plataeans, who fell into their hands, were barbarously and inexorably put to death, the fortifications dismantled, and the town itself levelled to the ground. (*Thuc. III. 68.*)

Notwithstanding the ascendancy obtained by the aristocratical interest throughout Bœotia after the battle of Coronea, there still existed a considerable faction, whose object it was to restore a democratical government throughout the country; and in the eighth year of the Peloponnesian war a plan was concerted between the chiefs of this party and the Athenian generals, Demosthenes and Hippocrates, by which it was agreed, that, on their entering Bœotia on different sides, they were to be put in possession of its principal towns and fortresses. (*Thuc.*

IV. 76.) But owing to the unforeseen disclosure of the enterprise, and a want of combination in the execution of the proposed plan, Demosthenes, who was to have seized upon Siphæ, a seaport on the south-western coast of Bœotia, failed in his purpose, while Hippocrates, who had captured and fortified the temple of Delium, near Tanagra, finding that his colleague could afford him no support, determined to evacuate the enemy's territory. He was, however, actively pursued by the whole united force of Bœotia, commanded by Pagondas of Thebes and other Bœotarchs, and compelled to give battle under manifest disadvantages, all his light-armed troops being already far in advance, when he was obliged to halt, and hazard the fate of an engagement. After a severe and obstinate conflict, the Athenians at length gave way, and sought safety in flight, but not without having suffered great loss during the engagement, as well as in the pursuit, their general himself being among the slain. (Thuc. IV. 90. et seq.) This defeat of the Athenians, together with the disasters which they soon after experienced near Amphipolis, induced them, as we learn from Thucydides, to lend a ready ear to the proposals of peace made to them by the Lacedæmonians. (Thuc. V. 14.) In the different intrigues and negotiations which ensued throughout Greece after this period, we find the Corinthians endeavouring to effect a union with Bœotia and Argos, a measure which seems to have met with the approval of the Bœotarchs; but as the four councils, whose assent was necessary before it could be carried into execution, refused their sanction, the plan was abandoned, and the Corinthian deputies returned to their city. (Thuc. V. 37.)

The Bœotians consequently still adhered to the Lacedæmonian cause throughout the Peloponnesian war, and were of essential service on several occasions, especially in the war with Argos, (Thuc. V. 58. et seq.) and likewise in the memorable defence of Syracuse against the Athenians, since it was chiefly owing to their determined steadiness and courage that Epipolæ was saved in the night attack made by Demosthenes at the head of all his forces. (VII. 19. et 43.)

Such was their animosity and hatred against the Athenians, that, when the latter, after the defeat of *Ægospotamoi*, were compelled to surrender at discretion to the victorious army and fleet of Sparta, the Bœotians strongly urged the Lacedæmonians to accomplish the total destruction of Athens and its inhabitants; which sanguinary counsel, however, they had the humanity and wisdom to reject. (Xen. Hell. II. 2, 12.)

From this time the Bœotians, satisfied with having humbled the pride and ambitious spirit of their enterprising neighbours, seem to have been inspired with feelings of a more amicable and generous nature towards them. During the persecutions inflicted by the thirty tyrants at Athens, many of those who fled from their cruelty and oppression found refuge in Thebes; and it must not be forgotten that it was from thence *Thrasybulus* and his brave associates planned the gallant enterprise which restored Athens to freedom, and raised her once more to her proper rank among the states of Greece. (Xen. Hell. II. 4, 1.) As, however, the animosity of the Thebans against Athens gradually diminished, and at length yielded to a more friendly disposition, jealous and

angry feelings were engendered against Sparta, whose policy towards Greece had assumed a character calculated to alarm all those who valued their liberty and independence. This hostile spirit is said to have been further promoted by means of large sums transmitted by the Persian king to the principal citizens of Thebes, Corinth, and Argos, in order to bring them over to his interest. Whilst the Spartans therefore were actively prosecuting the war in Asia Minor against the satraps of that monarch, under Agesilaus, a formidable coalition was forming itself at home, for the avowed purpose of emancipating Greece from the Spartan yoke, and humbling the pretensions of that power. (Hell. III. 5, 1.) In the war which ensued, the Bæotians took a very active and important part. Through their exertions Lysander was defeated and slain before Haliartus. (Hell. III. 5, 10.) And though they were afterwards vanquished with their allies at Coronea by Agesilaus, they displayed such skill and bravery in that obstinately contested battle, that the Spartans obtained scarcely any other advantage than that of remaining masters of the field. (Hell. IV. 3, 8.) After the peace of Antalcidas, Phœbidas, a Spartan officer, who seized upon the Cadmeian citadel on his march through Bæotia, when conducting this audacious enterprise, seconded by the treachery of a faction in Thebes, placed for a time that city, as well as the rest of Bæotia, once more under the subjection of Lacedæmon. It was again, however, emancipated by the patriotism and bravery of Pelopidas and his few comrades, who slew the principal leaders of the opposite faction, and forced the Spartan garrison to evacuate the citadel. (Hell. V. 4, 2.



et seq.) An open rupture now took place between the two states, and a bloody war was carried on for the space of twelve years with scarcely any intermission, when, by the splendid talents and energy of Epaminondas, the glory and influence of Bœotia was raised to the highest pitch; and Sparta, humbled first in the field of Leuctra, and afterwards in several other actions, saw a formidable army occupied in freeing Arcadia and Messenia from her chains, and even menacing her own walls and existence. That brilliant period in the history of Bœotia was however of short duration; and the edifice which had been thus raised by the nobly-gifted individual, who by his sole energies directed her councils, and led her armies to victory, after reaching its highest elevation of glory at Mantinea, may be said to have fallen with the Theban hero, pinnaced with the last, and most splendid of his trophies. (Xen. Hell. VII. 5. Pausan. Bœot. 15. Plut. Ages. Diod. Sic. XV. 503.)

A few years only had elapsed when we find the Thebans, who had undertaken to chastise the Phocians for the sacrilegious seizure of Delphi and its treasures, on behalf of the Amphictyonic body, unable to accomplish the task, and gladly availing themselves of the energy and powerful resources of Philip to put an end to the struggle. (Diod. Sic. XVI. 525. Isocr. Or. ad Philipp. p. 342. et seq.) Scarcely had the Sacred war been successfully terminated by the active interference of the Macedonian monarch, when we find Bœotia, so lately the ally of Philip, united with the Athenians in taking up arms against him. This change in its policy must be attributed to the eloquence of Demosthenes, and

the concessions he was empowered to make on the part of his countrymen, in order to induce the Thebans to espouse their cause. In the great battle fought soon after at Chæronea, that people maintained their ancient reputation for bravery, and, had their allies displayed the same steadiness and conduct, the day might still have been theirs. The defeat, however, was so complete, as to leave them no other resource but that of submitting to the conqueror. Thebes opened its gates to Philip, who contented himself with effecting such changes in its constitution as were favourable to his political views, and placing a garrison in the Cadmeian citadel. (Diod. Sic. XVI. 557. Pausan. Bœot. 6.) On the death of Philip, and whilst his son Alexander was engaged in carrying on a distant war in Illyria, Thebes sought to free itself from the Macedonian yoke, and expel the troops which still occupied their acropolis; but the young king of Macedon, apprised of their design, advanced rapidly towards Bœotia, and appeared before the walls of the city in seven days after quitting the Illyrian frontier. The Thebans having refused to listen to the proposals made to them, a general assault was ordered, when, after an obstinate defence, the town was taken by storm, and became exposed to the fury and resentment of an exasperated foe. Alexander's vengeance indeed was not satisfied, till he had dismantled its walls and fortifications, and levelled all its houses to the ground. (Arrian. Exp. Alex. I. 8. and 9. Diod. Sic. XVIII. 569.)

From this period Bœotia is no longer conspicuous in the annals of Greece, though it appears that Cassander caused its capital to be rebuilt after the death

of Alexander, in which task he was considerably assisted by the Athenians. (Diod. Sic. XVIII. 700. Pausan. Bœot. 7.) It continued to be subject to the Macedonian princes, till a short time before the battle of Cynoscephalæ, when it was occupied by the Roman army under the command of T. Quintius Flamininus.

Tumults, however, were soon after raised in several towns of the province against the Romans, owing to the death of Brachyllus the Bœotarch, who, being adverse to their interests, was supposed to have perished by their contrivance. (Liv. XXXIII. 2. and 29. Polyb. XVIII. 26.) Tranquillity was no sooner restored on this occasion, than the appearance of Antiochus in Greece afforded the Bœotians another opportunity of revolting, to which the severity exercised by the Roman general towards their insurgents naturally stimulated them. (Liv. XXXVI. 6. Polyb. XX. 7, 5.) On the defeat and expulsion of that monarch, the Bœotians were however easily induced to seek a reconciliation with the conquerors on such terms as they thought fit to grant. (XLII. 44.)

In the last stand made by the Achæans for the liberties of Greece, the assistance which they apparently derived from the Thebans drew down upon them the vengeance of the Romans, who, after the destruction of Corinth, caused Thebes to be likewise dismantled, imposing also a heavy fine on the whole country, and dissolving the national assembly. From this period Bœotia ceased to exist as an independent republic, and became included under the general name of Achaia, by which Greece is com-

monly designated as a province of the Roman empire. (Pausan. Achaic. 16. Liv. Epit. LII.)

The Bœotians are allowed to have been a brave, hardy, and athletic race; but, on the other hand, their natural dulness and stupidity were such as to give rise to the proverb Βοιωτία ὕς; which Pindar acknowledges as an old national reproach:

Γνώναι τ' ἔπειτ', ἀρχαῖον ὄνειδος ἀλα-  
θέσιν λόγοις εἰ φεύγομεν, Βοιωτῶν

Ἦν.

OLYMP. VI. 151.

(Cf. Frag. Pind. et Cratin. ap. Schol. ad loc. cit.) This was ascribed to the thick and foggy atmosphere in which they lived. (Hippocr. de Aer. loc. et Aq. c. 55. Plut. de Leg. V. p. 747.) There are, however, some splendid exceptions to this general stigma; and it will be found indeed that no single province of Greece, setting aside Attica, could furnish a list of poets and other writers in which are included such names as Hesiod, Pindar, Corinna, and Plutarch.

Bœotia was perhaps the richest and most fertile country of Greece, producing in abundance every article of food, which, as we know from Aristophanes and other comic writers, contributed to the supply of the Athenian market, and were held in the highest estimation by the epicures of that city. (Aristoph. Acharn. 873. Eubul. ap. Athen. II. 8. Polyb. ap. eund. X. 4.)

This province bordered on Phocis to the west and north-west; on the north its confines reached to the territory of the Opuntian Locri; it was bounded by the shore of the Euripus from Halæ to the mouth of the Asopus on the east, while to the south it was

separated from Attica by the chain of Cithæron and the continuous range of mount Parnes. It occupied to the south-west a small extent of coast on the Corinthian gulf between Phocis and Megaris, being less than half a day's sail, according to Scylax, p. 15. Dicæarchus estimates the length of the whole province at 500 stadia, its breadth at 270. (Stat. Græc. v. 103.)

That portion of the Corinthiacus sinus lying between the promontory of Antirrhium and the Megarean coast was sometimes named Mare Alcyonium, according to Strabo, VIII. p. 336. The first Bæotian port on this sea, beginning from the Phocian frontier, is Siphæ, or Tiphæ, which boasted of having given birth to Tiphys, the pilot of the Argonauts. Mare Alcyonium.  
Siphæ vel Tiphæ.

Τίφους δ' Ἀγνιάδης Σιφαία κάλλιπε δῆμον  
Θεσπιάων, ἐσθλὸς μὲν ὀρινόμενον προδαῖναι  
Κῦμ' ἀλὸς εὐρείης, ἐσθλὸς δ' ἀνέμοιο θυέλλας  
Καὶ πλὸν ἡελίῳ τε καὶ ἀστέρι τεκμήρασθαι.

APOLL. RH. I. 105.

In the Peloponnesian war, the Athenian general Demosthenes had formed a plan for invading Bæotia in concert with Hippocrates, another commander, who was to enter the province on the south-eastern frontier, whilst he himself should seize upon Siphæ, and thence march upon Chæronea and Orchomenus, where he was to be joined by a body of Bæotian malcontents. But the Bæotians having received information of the project, Siphæ was occupied by a strong force, and effectually secured against a *coup de main*. Thucydides on this occasion informs us that Siphæ was a maritime town, situated on the

Crissæan gulf, and in the Thespian territory. (IV. 76. and 89.)

Pausanias, who calls it Típha, speaks of a temple consecrated to Hercules, which still existed in his time. (Bœot. 32. Cf. Steph. Byz. v. Σίφαι. Ptol. p. 86.) In Scylax it is probable we ought to read Σίφαι for Σφάσις. (p. 15.)

Eutretus  
portus.

Siphæ is now apparently *Agiani*, where there are some ruins, according to sir W. Gell<sup>b</sup>. The port, to which Scylax gives the name of Eutretus, seems to correspond with that described by the same intelligent and learned traveller under the name of *Bathi*. "Nothing," says he, "can exceed the beauty of this spot as a port, which is formed by a high semicircular promontory, covered with wood. The entrance, which is narrow, is probably found with difficulty from without, and is covered by several small islands<sup>c</sup>."

Creusa vel  
Creusis.

Beyond Siphæ was Creusis, or Creusa, which Pausanias and Livy term the harbour of Thespiæ. (Bœot. 32. Liv. XXXVI. 21.) It was on the confines of the Megarean territory, and a difficult and dangerous road led along the shore from thence to Ægosthenæ, a seaport belonging to the latter. Xenophon, on two occasions, describes the Lacedæmonians as retreating from Bœotia by this route with great hazard and labour before the battle of Leuctra, when under the command of Cleombrotus, and again subsequent to that bloody conflict. (Hell. V. 4, 17. VI. 4, 25.) Pausanias describes the navigation from the coast of the Peloponnesus to Creusa as danger-

<sup>b</sup> Itinerary, p. 117.

<sup>c</sup> Itiner. p. 116.

ous, on account of the many headlands which it was necessary to double, and also from the violence of the winds blowing from the mountains. (Bœot. 32. Cf. Strab. IX. p. 405. et 409. Ptol. p. 86. Steph. Byz. v. Κρεῦσις. In Scylax, (p. 15.) for Κερσιαὶ we ought, I think, to read Κρέυσα. The position of Creusa seems to correspond with that of *Livadostro*, a well frequented port, situated in a bay running inland towards the north, to which it gives its name. From *Livadostro* to *Psato* there is a path which winds around the western shore of the bay, at the base of mount Cithæron, and agrees very well with Xenophon's description. This circumstance serves still further to identify the position of Creusa with that which we have assigned to it.

A few miles inland, and somewhat to the north-west, is Thisbe, noticed by Homer as abounding in Thisbe. wild pigeons.

Κώπας, Εὔτρησίν τε, πολυτρήωνά τε Θίσβην—

IL. B. 502.

Strabo says it was still distinguished in his day for the same local characteristic. (IX. p. 411.) Xenophon, who writes the name in the plural Thisbæ, informs us, that Cleombrotus and his army traversed its territory, which was very mountainous, on their way to Leuctra. (Hell. VI. 4, 3.) Pausanias states, that the town was situated on the slope of a mountain, with a marshy plain below, which the inhabitants endeavoured to drain in some degree by means of a dam or chaussée raised across it. The only edifice worthy of remark in Thisbe was a temple of Hercules. (Bœot. 32. Cf. Steph. Byz. v. Θίσβη. Plin. IV. 7.)

There is little doubt that the site of this ancient

town corresponds with that of *Kakosia*, above *Agiani*, or *Siphæ*; this, as sir W. Gell well observes, is proved by the ruins which are there visible, and still more "by the immense number of " rock pigeons, for which the place is celebrated in " Homer's catalogue. This circumstance is the more " striking, as neither the birds, nor rocks so full of " perforations, in which they build their nests, are " found in any other part of the country<sup>d</sup>." Lastly, in descending to the plain below *Kakosia*, "the " road lies through a marsh or lake upon a mound, " well raised and strengthened by large blocks of " squared stone," which evidently answers to the causeway described by Pausanias<sup>e</sup>.

Helicon  
mons.

Above Thisbe rises Helicon, now *Palæovouni*, or *Zagora*, so famed in antiquity as the seat of Apollo and the Muses, and sung by poets of every age, from the days of Orpheus to the present time. Pausanias ascribes the worship of the Muses to the Thracian Pieres, (Bœot. 29.) and in this respect his testimony is in unison with that of Strabo, who conceives that these were a tribe of the same people who once occupied Macedonian Pieria, and who transferred from thence the names of Libethra, Pimplea, and the Pierides, to the dells of Helicon. (IX. p. 409.)

Strabo affirms that Helicon nearly equals in height mount Parnassus, and retains its snows during a great part of the year. Pausanias observes, that no mountain in Greece produces such a variety of plants and shrubs, though none of a poisonous

<sup>d</sup> Itinerary, p. 115.

<sup>e</sup> Itiner. p. 116. Sestini ascribes to Thisbe some bronze

coins with the legend ΘΕΙΣ.  
p. 46. c. 1.



nature; on the contrary, several have the property of counteracting the effects produced by the sting or bite of venomous reptiles. (Bœot. 28.)

On the summit was the grove of the Muses, adorned with several statues, described by Pausanias, (Bœot. 30. et seq.) and a little below was the fountain of Aganippe.

Aganippe  
fons.

Nam neque Parnassi vobis juga, nam neque Pindi  
Ulla moram fecere, neque Aonia Aganippe.

ECL. X. 12.

Quare age, huc aditum ferens,  
Perge linquere Thespiæ  
Rupis Aonios specus,  
Lympha quos super irrigat  
Frigerans Aganippe.

CATULL. CARM. LX. 26.

The source Hippocrene was about twenty stadia above the grove; it is said to have burst forth when Pegasus struck his hoof into the ground. (Pausan. Bœot. 31. Strab. IX. p. 410.) These two springs supplied the small rivers named Olmuis and Permessus, which, after uniting their waters, flowed into the Copaic lake near Haliartus. (Strab. IX. p. 407. and 411.) Pausanias calls the former Lemnus. (Bœot. 31.) Hesiod makes mention of these his favourite haunts in the opening of his Theogonia :

Μουσᾶων Ἑλικωνιάδων ἀρχαίμεθ' αἰδεῖν,  
Αἴψ' Ἑλικῶνος ἔχουσιν ὄρος μέγα τε ζαθέον τε,  
Καί τε περὶ κρήνην ἰοιδέα πόσσ' ἀπαλῶσιν  
Ὀρχεῦνται, καὶ βαμὸν ἐρισθενέος Κρονίωνος·  
Καί τε λοεσσάμεναι τέρενα χροά Περμησσοῖο,  
Ἥ Ἴππουκρήνης, ἥ Ὀλμειοῦ ζαθέοιο,  
Ἀκροτάτῳ Ἑλικῶνι χοροῦς ἐνεποιήσαντο  
Καλοῦς, ἡμερόεντας· ἐπεβρώσαντο δὲ πρῶσιν.

..... ὦ

Πυθίου δένδρῳτι πέτρα  
 Μουσῶν θ' Ἑλικωνιάδων δώματα,  
 "Ἦξετ' εὐγαθεῖ κελάδῳ  
 Ἑμᾶν πόλιν, ἑμὰ τεῖχῃ—

EUR. HERC. FUR. 789.

Tum canit, errantem Permessi ad flumina Gallum  
 Aonas in montes ut duxerit una sororum:  
 Utque viro Phœbi chorus assurrexerit omnis.

ECL. VI. 64.

Sir W. Gell was informed, " that above the metochi  
 " of *Makaires* on mount *Zagora*, or Helicon, there  
 " are three sources, called the *Tria Pegadia*, one  
 " of which is celebrated for its coldness; possibly  
 " the monastery of *Makaires*, which is above the  
 " metochi, may be on the site of the grove of the  
 " Muses. If so, statues and other valuable remains  
 " might probably be found<sup>f</sup>." In Lapie's Map the  
 Olmuis bears the name of *Talatzi*; the Permessus  
 is the river of *Xero mais*.

The valleys of Helicon are described by Wheler  
 as green and flowery in the spring; and enlivened  
 by pleasing cascades and streams, and by fountains  
 and wells of clear water<sup>g</sup>.

Ascra.

Ascra, to which the residence of Hesiod has given  
 such celebrity, was situated on a rocky summit be-  
 longing to Helicon; and could boast of considerable  
 antiquity, having been founded, as the poet Hegesi-  
 nous, quoted by Pausanias, asserts, by Ephialtes and  
 Otus, sons of Alocus.

\* Ἀσκρῇ δ' αὖ παρέλεκτο Ποσειδάων ἐνοσίχθων

\* Ἡ δὲ οἱ τέκε παιῶνα περιπλομένων ἐνιαυτῶν

<sup>f</sup> Itiner. p. 122.

<sup>g</sup> Chandler's Travels, t. II. p. 315.

Ὀϊκλον, ὃς πρῶτος μετ' Ἀλωέος ἔκτισε παῖδων  
Ἀσκλην, ἧθ' Ἑλικῶνος ἔχει πόδα πιδεκόμενα.

Hesiod was not a native of Ascrea, but came to reside there from Cumæ in Æolis, as he himself informs us. He does not give us a very favourable idea of the climate in which he had established himself when he says,

Ὅς ποτε καὶ τῇδ' ἦλθε, πολὺν διὰ πόντον ἀνύσσας,  
Κύμην Αἰολίδα προλιπὼν, ἐν νηὶ μελαίνῃ·  
Οὐκ ἄφρενος φεύγων, οὐδὲ πλοῦτόν τε καὶ ὄλβον,  
Ἀλλὰ κακὴν πενίην, τὴν Ζεὺς ἀνδρεσσὶ δίδωσι.  
Νάσσατο δ' ἄγχ' Ἑλικῶνος δίζυγῃ ἐνὶ κόμῃ,  
Ἀσκλην, χεῖμα κακῇ, θέρει ἀργαλήν, οὐδέ ποτ' ἔσθλη.

OPER. II. 253.

Φημι δὲ καὶ Βοιωτὸν ἀπὸ προλιποντα μελαθρα  
Ἡσιόδου, πάσης ἥρανον ἱστορίης·  
Ἀσκραίαν ἐσικέσθαι ἐκόνθ' Ἑλικωνίδα κόμην  
Ἐνθεν ὄγ' Ἡοίην μνώμενος Ἀσκραϊκῆς  
Πόλλ' ἔπαθεν πάσας δὲ λόγων ἀπεγγράψατο βίβλους  
Ἵμνων ἐκ πρώτης παιδὸς ἀναρχόμενος.

HERMESIAN. AP. ATHEN. XIII. 71.

Ἀσκλη μὲν πατρὸς πελυλῆϊος, ἀλλὰ θανόντος  
Ὅστεα πληξίππων γῇ Μινυῶν κατέχει·  
Ἡσιόδου, τοῦ πλεῖστον ἐν Ἑλλάδι κῦδος ὀρεῖται  
Ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης.

ELEG. AP. PAUSAN. BÆOT. 38.

Esset perpetuo sua quam vitabilis Ascrea,  
Ausa est agricolæ Musa docere senis.  
At fuerat terra genitus, qui scripsit, in illa;  
Intumuit vati nec tamen Ascrea suo.

OVID. ELEG. PONT. IV. XIV. 31.

(Cf. Strab. IX. p. 409. Plut. Conv. Sap. Lucian, Pseudol. t. III. p. 177. Max. Tyr. Diss. XXIX. p. 353.) Pausanias reports, that in his day only one

tower remained to mark the site of Ascrea. (Bœot. 29.) Helicon does not appear to have been much explored by modern travellers, which accounts for the ignorance in which we remain as to the situation of this spot, as well as the other localities of that classical mountain. Dr. Clarke imagined that the village of *Zagora* represents Ascrea<sup>h</sup>; but sir W. Gell is inclined to identify it with an ancient tower he observed on a lofty, bare, conical rock; which agrees with the topography of Strabo, who places it to the right of Helicon, and about forty stadia from Thespiæ<sup>i</sup>. Another tower pointed out by the same traveller in this vicinity seems to answer to the position of Ceressus, a strong fortress in the territory of Thespræ, spoken of by Pausanias as having been besieged and taken by the Thebans, under Epaminondas, after the battle of Leuctra. It had been previously attacked by the Thessalians, but without effect, an oracle having declared that it should never fall till the Dorians had met with some great disaster. (Bœot. 14.)

Ceressus.

Hedona-  
con.

At the foot of mount Helicon was a spot named Hedonacon, where, according to Pausanias, was the fountain of Narcissus. (Bœot. 31.) This seems to correspond with the site of *Neochorio*, where there are some ancient remains, which were mistaken by Wheler for those of Thespiæ<sup>k</sup>.

Thespiæ.

Thespiæ, as Strabo informs us, was forty stadia from Ascrea, and near the foot of Helicon, looking towards the south and the Crissæan gulf. Its antiquity is attested by Homer, who names it in the catalogue of Bœotian towns:

<sup>h</sup> Travels, p. II. s. 3. p. 111.

<sup>i</sup> Itiner. p. 121.

<sup>k</sup> Travels, b. VI. p. 470.

Gell's Itiner. p. 121.

Θέσπιαν, Γραϊάν τε, καὶ εὐρύχορον Μυκαλησσόν.

IL. B. 498.

The Thespians are worthy of a place in history for their brave and generous conduct during the Persian war. When the rest of Bœotia basely submitted to Xerxes, they alone refused to tender earth and water to his deputies. The troops also under Leonidas, whom they sent to aid the Spartans at Thermopylæ, chose rather to die at their post than desert their commander and his heroic followers. (Herod. VII. 132. and 222.)

\* Ἄνδρες θ' οἳ ποτ' ἔναιον ὑπὸ κροτάφοις Ἑλικῶνος

Λήματι τῶν αὐχέϊ Θεσπιάς εὐρύχορος—

PHILIAD. MEGAR. AP. STEPH. BYZ.

Their city was in consequence burnt by the Persians after it had been evacuated by the inhabitants, who retired to the Peloponnesus. (VIII. 50.) A small body of these fought however at Plataea under Pausanias. (IX. 31.) The Thespians distinguished themselves also in the battle of Delium against the Athenians, being nearly all slain at their post. (Thuc. IV. 96.) The Thebans afterwards basely took advantage of this heavy loss, to pull down the walls of their city, and bring it under subjection, on pretext of their having favoured the Athenians. (IV. 133.) They subsequently made an attempt to recover their independence; but failing in this enterprise, many of them sought refuge in Athens. (VI. 95.) Thespiæ was occupied by the Lacedæmonians at the same time that they seized upon the citadel of Thebes. (Xen. Hell. V. 4, 42. Diod. Sic. XV. 477.)

The celebrated courtesan Phryne was born at Thespiæ. It is mentioned, that on her having re-

ceived as a present from Praxiteles a beautiful statue of Cupid, she caused it to be erected in her native city; which added greatly to its prosperity, from the influx of strangers who came to view this masterpiece of art. (Strab. IX. p. 410. Athen. XIII. 59. Cicer. in Verr. IV. 2.) Pausanias affirms that this celebrated statue was sent to Rome by Caligula, but was afterwards restored to Thespiæ by Claudius; Nero again removed it to Rome, when it was destroyed by fire. (Bœot. 27.) Pliny however asserts that it still existed in his day in the Schools of Octavia. (XXXVI. 5.) Phryne was said to have been so rich, that she offered to restore the walls of Thebes at her own expense, if the Thebans would set up this inscription: "Alexander overthrew, " Phryne the courtesan rebuilt them." (Athen. XIII. 60.) On one occasion she was tried capitally, and would have been condemned, if Hyperides her advocate had not brought her into court, and dazzled the judges by the sight of her beauty. (Id. XIII. 59.)

Strabo reports that Thespiæ was one of the few Bœotian towns of note in his time. (IX. p. 410.) Pausanias noticed there the statues of Venus and Phryne by Praxiteles; the temples of Venus, Hercules, and the Muses; a forum, with a bronze statue of Hesiod, and a theatre. (Bœot. 27.) Pliny terms Thespiæ a free city. (IV. 7. Cf. Polyb. XXVII. 1. 1. Liv. XLII. 43. Steph. Byz. v. Θέσπεια. Ptol. p. 87. Hierocl. Synecd. p. 645.)

It is now pretty well ascertained by the researches of recent travellers that the ruins of Thespiæ are occupied by the modern *Eremo Castro*. Sir W. Gell remarks, that the "plan of the city is distinctly

“ visible. It seems a regular hexagon, and the mound, occasioned by the fall of the wall, is perfect. A great part of the plan might possibly be discovered<sup>1</sup>.” Dodwell says, “ the walls, which are almost entirely ruined, enclose a small circular space, a little elevated above the plain, which probably comprehended the acropolis. There are the remains of some temples in the plain : their site is marked by some churches that are composed of ancient fragments<sup>m</sup>. ”

In the Thesopian territory, as Strabo affirms, was Eutresis, named by Homer in the catalogue of Eutresis. ships,

Κάπας, Εὐτρῆσίν τε, πολυτρήρωνά τε Θίσβην—

IL. B. 502.

and said to have been once the residence of Amphion and Zethus. (Strab. IX. p. 411. Eustath. II. loc. cit.) Stephanus Byz. (v. Εὐτρῆσις) informs us it was situated on the road from Thespiæ to Plataea, and that it possessed a celebrated temple and oracle of Apollo. It is probable that Eutresis no longer existed in the time of Pausanias, since he does not notice it. Sir W. Gell thinks it may have stood near the third village of *Parapungia*, on the road from Plataea to Thisbe, where there are traces of ancient walls, and a church with several marbles and inscriptions<sup>n</sup>; but this would be too much to the south of Thespiæ. I should rather identify Eutresis with the ruins which Dr. Clarke observed

<sup>1</sup> Itiner. p. 119.

<sup>m</sup> Travels, t. I. p. 253. See also Dr. Sibthorp's Journal in Mr. Walpole's Coll. p. 64. The coins of Thespia have the head of a female in profile; on the

reverse, the lyre, with the epigraph ΘΕΣΠΙΕΩΝ in an olive wreath. Dodwell, t. I. p. 255. Sestini, p. 46. c. 1.

<sup>n</sup> Itiner. p. 114.

about two miles from Leuctra to the right; he says the place is called *Phria* by the natives, and the vestiges are considerable°. Wheler also observed the ruins of *Phria*, but mistook them for those of Leuctra<sup>p</sup>. Near Thespiæ, but in the Theban territory, was Cynoscephalæ, occupied by the Spartans before the battle of Leuctra. (Xen. Hell. V. 4, 15.)

Cynoscephalæ.

Leuctra.

Leuctra, so celebrated in Grecian history, was likewise, as we learn from Strabo, on the road from Thespiæ to Plataea, (IX. p. 414.) and in the territory of the former, according to Xenophon. (Hell. VI. 4, 4.) An oracle had predicted that the Spartans would sustain a severe loss in this place, because some of their youths had violated two maidens of Leuctra, who afterwards destroyed themselves. (Pausan. Bœot. 13. et seq. Plut. Vit. Epam. Xen. Hell. loc. cit.) The victory of Leuctra, says Pausanias, was the most brilliant ever obtained by Greeks over Greeks. (Bœot. 13. B. C. 371.) From that moment the power and fame of Sparta began to decline, and after the battle of Mantinea it ceased for ever to be the arbiter of Greece. (Strab. IX. p. 414.) This spot still retains its ancient name, though pronounced *Lefka*. Dr. Clarke noticed here several tombs, and the remains of an ancient fortress upon a lofty conical hill. The ground in the plain is for a considerable space covered with immense fragments of marble and stone<sup>q</sup>.

Plataea.

Plataea, one of the most ancient Bœotian cities,

Οἱ τε Πλάταιαν ἔχον, ἡδ' οἱ Γλίσσαν τ' ἐνέμοντο—

IL. B. 504.

° Travels, p. II. s. 3. p. 90.

<sup>q</sup> Travels, p. II. s. 3. p. 89.

<sup>p</sup> Journal into Greece, b. VI. Dodwell, t. I. p. 261.  
p. 470.



was situated, as we know from Herodotus and Thucydides, at the foot of mount Cithæron, and near the river Asopus, which divided its territory from that of Thebes. (Cf. Strab. IX. p. 412.) The Plataeans, animated by a spirit of independence, had early separated themselves from the Bœotian confederacy, conceiving the objects of this political union to be hostile to their real interests; and had, in consequence of the enmity of the latter city, been induced to place themselves under the protection of Athens. (Herod. VI. 108.) Grateful for the services which they received on this occasion from that power, they testified their zeal in its behalf, by sending a thousand soldiers to Marathon, who thus shared the glory of that memorable day. (Herod. VI. 108.) The Plataeans also manned some of the Athenian vessels at Artemisium, and fought in several battles which took place off that promontory; though not at Salamis, as they had returned to their homes after the Greeks withdrew from the Euripus, in order to place their families and valuables in safety, and could not therefore arrive in time. (Herod. VIII. 45.) They also fought most bravely in the great battle which took place near their city against Mardonius the Persian general, and earned the thanks of Pausanias and the confederate Greek commanders for their gallant conduct on this as well as other occasions. (Herod. IX. 28. Thuc. III. 53. et seq.) But it is asserted by Demosthenes that they afterwards incurred the hatred of the Lacedæmonians, and more especially of their kings, for having caused the inscription set up by Pausanias, in commemoration of the victory over the Persians, to be altered. (In Neær. p. 1378.) Plataea; which was

burnt by the army of Xerxes, (Herod. VIII. 50. Diod. Sic. XI. 250.) was soon restored, with the assistance of Athens, and the alliance between the two cities was cemented more closely than before. The attack made upon Plataea by a party of Thebans at night was the first act of aggression committed on the Peloponnesian side in the war which took place not long after. On this occasion the Plataeans displayed their wonted courage and perseverance; though surprised at first, owing to the treachery of some of their own citizens, they presently recovered from their first alarm, and at length succeeded in overpowering their enemies, who were all put to death. (Thuc. II. 1. et seq.) The natural enmity of Thebes against this little republic was now raised to its height by the failure of this enterprise, and pressing solicitations were made to the Spartan government to assist in taking signal vengeance on the Plataeans for their adherence to the Athenian interests. Accordingly, in the third year of the war, a large Peloponnesian force, under Archidamus king of Sparta, arrived under the walls of Plataea, and having summoned the inhabitants to abandon their alliance with Athens, proceeded, on their refusal, to lay siege to the town. The narrative of these operations, and the heroic defence made by the Plataeans, the circumvallation and blockade of the city by the enemy, with the daring and successful escape of a part of the garrison, is given with the greatest detail in Thucydides, (II. 71. et seq. III. 20. et seq.) and certainly forms one of the most interesting portions of his history. Worn out at length by hunger and fatigue, those Plataeans who remained in the town were compelled to yield

to their persevering and relentless foes, who, instigated by the implacable resentment of the Thebans, caused all who surrendered to be put to death, and razed the town to the ground, with the exception of one building, constructed out of the ruins of the city, which they consecrated to Juno, and employed as a house of reception for travellers.

The destruction of Plataea, according to the historian, was effected ninety-three years after it had placed itself under the protection of Athens. (Thuc. III. 68.) From Pausanias we learn that it was again restored after the peace of Antalcidas; but, when the Spartans seized on the Cadmeian citadel, the Thebans, suspecting that the Plataeans were privy to the enterprise, took possession of the town by stratagem, and once more levelled its foundations to the ground. (Pausan. Bæot. 1.) Though it seems to have been the intention of Philip, and also of Alexander, to restore Plataea, (Diod. Sic. XVII. Arrian. I. 9. Plut. Alex. s. 34.) this was not carried into effect till the reign of Cassander, who is said to have rebuilt both Thebes and Plataea at the same time. (Pausan. Bæot. 3.)

Dicæarchus, who lived about that period, represents the town as still existing, when he says, "The inhabitants of Plataea have nothing to say for themselves, except that they are colonists of Athens, and that the battle between the Persians and the Greeks took place near their town." He also quotes some verses of Posidippus the comic writer. (Stat. Græc. p. 14.)

Ναοὶ δύο εἰσι, καὶ στοά, καὶ τ' οὔνομα,  
Καὶ τὸ βαλανεῖον, καὶ τὸ Σηράμβου κλέος  
Τὸ πολὺ μὲν ἀκτῇ, τοῖς δ' ἐλευθέροις πόλις.

Strabo speaks of a temple consecrated to Jupiter Eleutherius by the allied Greeks after the battle of Plataea, who instituted also gymnastic games called Eleutherian. (IX. p. 412.) Pausanias notices the temples of Minerva and Ceres; Plutarch that of Diana. (Vit. Aristid. IX. p. 406. Apollod. ap. Steph. Byz. v. Πλαταιαί.)

“The ruins of Plataea,” according to Dr. Clarke, “are situated upon a promontory projecting from the base of Cithæron. The place has now the usual appellation bestowed upon the ruins of Grecian citadels; it is called *Palæo Castro*. The walls are of the earliest kind of military structure, consisting of very considerable masses, evenly hewn, and well built<sup>r</sup>.”

“The walls of Plataea,” says sir W. Gell, “may be traced near the little village of *Kockla*, in their circuit. The whole forms a triangle, having a citadel of the same form in the southern angle, with a gate towards the mountain at the point. The north-western angle seems to have been the portion which was restored after the destruction of the city. The north side is about 1025 yards in length, the west 1154, and the east 1120. It is about six geographical miles from the Cadmeia of Thebes. There were two gates on the west side, and as many on the east<sup>s</sup>.”

Asopus fl. The Asopus, which separated the territories of Plataea and Thebes, takes its rise in mount Cithæron, and, after traversing the whole of southern

<sup>r</sup> P. II. s. 3. p. 87.

<sup>s</sup> Itiner. p. 111. Dodwell's Travels, t. I. p. 279.

The coins of Plataea are not

commonly met with; they have the epigraph Π. ΠΑ. ΠΑΑ. both in bronze and silver. Sestin. p. 45. c. 2.

Boeotia empties itself into the Euripus near Oropus. (Strab. IX. p. 408. Pausan. Boeot. 4.)

Ἀσωπὸν δ' ἴκοντο βαθύσχοινον, λεχεποίην— IL. Δ. 383.

Though generally a small and sluggish stream, after heavy rains it could not easily be forded. (Thuc. II. 5.) It was on the banks of the Asopus that the battle of Plataea was fought, 479 years B. C. (Herod. IX. 43.)

Τὴν δ' ἐπὶ Θερμαῶδοντι καὶ Ἀσωπῷ λεχεποίην

Ἑλλήνων σύνοδον καὶ βαρβαρόφρονον ἰυγὴν·

Τῇ πολλοὶ πεσέονται ὑπὲρ Λάχεσιν τε μέροντε

Τοξοφόρων Μήδων, ὅταν αἴσιμον ἤμαρ ἐπέλθῃ.

It still retains the name of *Asopo*. Two other streams are noticed by Herodotus in his account of the battle of Plataea; one was *Ceroe*, which came *Ceroe fl.* from Cithaeron, and formed an island in front of Plataea. (IX. 51.) Pausanias calls it *Peroe*. (Boeot. 4.) This seems to be the brook pointed out in Gell's Itinerary as running towards *Livadostro*<sup>1</sup>. The other rivulet was called *Moloeis*; near which was a spot *Moloeis fl.* named *Agriopium*, where the Spartans were attacked *Agriopium.* in their march by the Persian cavalry. (Herod. IX. 57.)

The fountain of *Gargaphia*, frequently mentioned *Gargaphia fons.* by Herodotus in his narrative of the military operations which took place previous to the battle, was situated about a mile and a half distant from Plataea, on mount Cithaeron, towards the Athenian frontier<sup>u</sup>. (Herod. IX. 25. 50.) Pausanias reports, that the fountain which had been destroyed by the soldiers of Mardonius, was afterwards restored by the Plataeans. (Boeot. 4. Herod. IX. 49.)

<sup>1</sup> Itiner. p. 113. See also battle of Plataea.  
col. Stanhope's plan of the <sup>u</sup> Gell's Itiner. p. 112.

Cithæron  
mons.

Cithæron is an elevated ridge, dividing Bœotia first from Megaris, and afterwards from Attica, and finally uniting with mount Parnes and other summits which belong to the north-eastern side of that province. (Strab. IX. p. 405.)

Σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,  
Ἵπερβοῦσα πεδίον Ἀσσωπῶ, δίχην  
Φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας,  
Ἵγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.

ÆSCH. AGAM. 287.

It was dedicated, as Pausanias affirms, to Jupiter Cithæronius, (Bœot. 4.) and was celebrated in antiquity as having been the scene of many events recorded by poets and other writers. Such were the metamorphosis of Actæon, the death of Pentheus, and the exposure of Œdipus. (Pausan. Bœot. 2.) Here also Bacchus was said to hold his revels, and celebrate his mystic orgies, accompanied by his usual train of satyrs and frantic bacchantes.

Ἐλθοιμι δ', ὅπου  
Μήτε Κιθαιρῶν μιάρὸς μ' ἐσιῖδοι,  
Μήτε Κιθαιρῶν ὅσσοισιν ἐγὼ,  
Μήθ' ὅθι θύρσος μνῆμ' ἀνάκειται·  
Βάχχαις δ' ἄλλαισι μέλοισιν. EUR. BACCH. 1381.

Ἄλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλῆζεται  
Οὔμους Κιθαιρῶν οὗτος, ὃν μήτηρ τέ μοι  
Πατήρ γ' ἐθέσθην ζῶντι κύριον τάφον—  
SOPH. ŒED. TYR. 1451.

Ἴω Κιθαιρῶν, τί μ' ἐδέχου; τί μ' οὐ λαβῶν  
Ἐκτεινας εὐθύς, ὡς ἔθειξα μήποτε  
Ἐμαυτὸν ἀνθρώποισιν ἐνθεν ἦν γεγῶς;

Ibid. 1391.

Οὐ τὸν Ὀλυμπον, ἀπείρω,  
ἽΩ Κιθαιρῶν, οὐκ ἔσει  
Τὰν αὔριον πανσέληνον,

Μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου

Καὶ τροφὸν καὶ μητὲρ' αὔξειν,

Καὶ χορεύεσθαι πρὸς ἡμῶν,

Ὡς ἐπήγρα φέρον-

τα τοῖς ἡμοῖς τυράννοις.

Ibid. 1088.

Ὡς ζαθέων πετάλων πολυθηρότα-

τον νάπος, Ἀρτέμιδος χιονότροφον ὄμμα Κιβαιῶν,

Μήποτε τὸν θανάτῳ προτεθέντα, λόχευμ' Ἰοχάστῃς

Ὡφελεις Οἰδίποδα θρέψαι βρέφος ἔκβολον οἴκων.

EUR. PHŒN. 809.

. . . . . Qualis commotis excita sacris

Thyas, ubi audito stimulant trieterica Baccho

Orgia, nocturnusque vocat clamore Cithæron.

ÆN. III. 301.

We know from Thucydides that this mountain was once well supplied with forest timber, as the Peloponnesians are said to have derived from thence the supply they required for carrying on the siege of Plataea. (II. 75.) But Dodwell says, "it is now "shrouded by deep gloom and dreary desolation," and elsewhere he remarks, "that it is barren, or covered only with dark stunted shrubs, towards the "summit, however it is crowned with forests of fir, "from which it derives its modern name of *Ela-tea*."

Dryoscephalæ was a spot in the defile of mount Dryoscephalæ, leading into Attica, which the Persian cavalry occupied to prevent the Grecian army, stationed in the plain below, from receiving supplies. Herodotus informs us that the Boeotians called it Triscephalæ. (IX. 39.) Thucydides also speaks of Dryoscephalæ when describing the escape of the Plataean garrison, as being on the main road leading from that city into Attica. (III. 24.)

"Travels, t. I. p. 281.

**Sidas regio.** Sidas, a district situated on this border, is said to have occasioned frequent disputes between the Bœotians and Athenians in the time of Epaminondas. (Agatharcid. ap. Athen. XIV. 64.)

**Hysiaë.** At the foot of Cithæron, and to the east of Plataea, was Hysiaë, which appears at one time to have been included within the limits of Attica, since Herodotus terms it one of the border demi belonging to that province, (V. 74.) elsewhere he leads us to infer that it was assigned to the Plataeans by a special arrangement of the Athenians. (VI. 108.) Strabo affirms that it was founded by Nycteus, father of Antiope, in the Parasopian district. (IX. p. 404. Cf. Steph. Byz. v. Ῥσία.) Pausanias expressly states that Hysiaë was a Bœotian town, but in his time it was in ruins. (Bœot. 2. Cf. Thuc. III. 24.)

The vestiges of Hysiaë should be looked for near the village of *Platania*, said to be one mile from Plataea, according to sir W. Gell\*. Beyond was **Erythræ.** Erythræ, frequently mentioned in conjunction with Hysiaë, but possessing greater celebrity as the parent city of the flourishing colony of the same name in Ionia, (Strab. IX. p. 404.) and also from its being noticed by Homer.

Οἱ τ' ἀμφ' Ἀγμ' ἐνέμοντο, καὶ Εἰλέσιον, καὶ Ἐρυθρὰς—

IL. B. 499.

From Herodotus we learn that the Grecian forces were stationed at Erythræ previous to the battle of Plataea. (IX. 22.) The camp of Mardonius extended from Erythræ to Hysiaë, and beyond the latter as far as the Plataean territory. (IX. 15.) Thucydides relates that the Plataeans, who escaped from their city by night, eluded the pursuit of the Thebans by

\* Itiner. p. 112.



taking at first the road to Thebes, and then striking off in the direction of Erythræ and Hysiaë. (III. 24.) Xenophon (Hell. V. 4, 49.) writes the name Erythra. The whole of this district at the foot of Cithæron was extremely rich and productive, especially in corn.

Πεδίον ὑποτάσεις, αἱ παρ' Ἀσωποῦ ῥοαῖς  
Εὐκαρπον ἐκβάλλουσι Θηβαίων στάχυν,  
´σίας τ' Ἐρυθράς θ', αἱ Κιθαιρῶνος λέπας  
Νέρθεν κατακῆκασιν—

EUR. BACCH. 748.

And Erythræ itself was celebrated for its bread.

Ἐν δὲ φερεσταφύλοις Ἐρυθραῖς ἐκ κλιβάνου ἐλθὼν,  
Λευκὸς, ἀβραῖς βάλλων ὤραις τέρψει παρὰ δεῖπνον.

ARCHESTR. AP. ATHEN. III. 77.

Erythræ was in ruins when Pausanias visited Bœotia. (Bœot. 2. Cf. Eliac. II. 21. Steph. Byz. v. Ἐρυθρά. Eustath. ad Il. B. 499.)

On the right bank of the Asopus, and about forty stadia from Plataea in the direction of Thebes, was Scolus, according to Pausanias. (Bœot. 4.) Herodotus leads us to infer it stood on the road from Tanagra to Plataea, in describing the march of Mardonius through Attica to the former town, and from thence to Scolus. (IX. 15.) Xenophon relates, that in their wars with Sparta, the Bœotians, apprehending an invasion of their territory, had thrown up an entrenchment in front of this town. (Hell. V. 4, 49.) It was a place of considerable antiquity, being noticed by Homer.

Σχοῖνόν τε, Σκῳλόν τε, πολύκημόν τ' Ἐτεωνόν—

IL. B. 497.

Strabo affirms that its territory was so rugged and unproductive that it gave rise to the proverb, "Never let us go to Scolus, nor follow any one there." (IX.

p. 408.) Pausanias saw only its ruins. (Cf. Steph. Byz. v. Σκῶλος. Plin. IV. 7.) Eteonus, mentioned by Homer in conjunction with Scolus, was also situated on the right bank of the Asopus, since, according to Strabo, it was considered by some writers to belong to the Plataean district. (IX. p. 408.) The same geographer informs us, that this town had subsequently received the name of Scarphe. Cf. Steph. Byz. (v. Ἐτεωνός,) who says it was placed on a hill. (Eustath. ad Il. B. 497.) It is not mentioned by Pausanias.

If we now cross the Asopus, and advance in the direction of Thebes, we shall have to notice a place named Therapnæ by Strabo, (IX. p. 409.) and apparently alluded to by Euripides in the Bacchæ, (1041.)

Ἐπεὶ, Θεράπνας τῆσδε Θηβαίας χθονὸς  
 Λιπόντες, ἐξέβημεν Ἀσωποῦ ῥοᾶς,  
 Λέπας Κιβαιρώνειον εἰσεβάλλομεν—

The word Therapnæ is however used generally to denote a vale or hollow. (Hesych. v. Θεράπναι.)

Further on, and about ten stadia from Thebes, was Potniæ, with a sacred grove dedicated to Ceres and Proserpine. (Bœot. 8. Xen. Hell. V. 4, 51.) It was here that Glaucus was said to have been torn in pieces by his infuriated mares. (Strab. IX. p. 409.)

Et mentem Venus ipsa dedit, quo tempore Glauci  
 Potniades malis membra absumsere quadrigæ.

GEORG. III. 267.

(Cf. Steph. Byz. v. Πότνιαι.) The site of this town, already in ruins when Pausanias wrote, corresponds nearly with that occupied by the village of *Taki*.

y Gell's Itiner. p. 110.

Strabo informs us that some authors regarded Pot-niæ as the Hypothebæ of Homer.

Hypo-  
thebæ.

Οἱ δ' Ὑποθήβας εἶχον, εὐκτίμενον πολίεθρον. IL. B. 505.

Thebes, one of the most ancient and celebrated Thebæ. of the Grecian cities, and capital of Boeotia, is said to have been originally founded by Cadmus, who gave it the name of Cadmeia, which in after-times was confined to the citadel only. (Diod. Sic. XVIII. 700.) Lycophron, however, who terms it the city of Calydnus, from one of its ancient kings, leads us to suppose that it already existed before the time of Cadmus.

Ἄξει Καλύδνου τύρσιν Ἀόνωντε γῆν  
Σωτῆρ', ὅταν κάμνωσιν ὀπλίτη στρατῶ.

Nonnus affirms that Cadmus called his city Thebes, after the Egyptian town of the same name.

. . . . . καὶ ἱερὸν ἄστὺ πολίσσας  
Αἰγυπτίας ἐκάλεσεν δμῶνυμον ἄστει Θήβης.

DIONYS. V. 85.

He also reports that it was at first destitute of walls and ramparts,

Κάδμος ἀπυργῶτοιο θεμείλια πῆγνυε Θήβης  
Ἑπταπόροφ πυλιῶνι, περιδρόμον ἄστὺ χαράξας. V. 50.

and this is in unison with the account transmitted to us by Homer and other writers, who all agree in ascribing the erection of the walls of the city to Amphion and Zethus.

Καί ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε, Ζῆθόν τε,  
Οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,  
Πύργωσάν τ'· ἐπεὶ οὐ μὲν ἀπύργωτόν γ' εἰδύναντο  
Ναίμεν εὐρύχορον Θήβην, κρατερῶ περ ἑόντε.

OD. A. 262.

. . . . . φόρμιγγί τε τείχεα Θήβας  
Τᾶς Ἀμφιονίας τε λύρας ὑπο πύργοι ἀνέστην

Διδύμων ποταμῶν πόρον ἀμφὶ μέσον

Δίγκας, χλοεροτρόφον ἃ πεδίων

Πρόπαρ Ἴσμηνοῦ καταδέυει.

EUR. PHÆN. 842.

Θήβης δ' εἰσαφίκανες ἔδος κατακειμένον ὕλη·

Οὐ γάρ πώ τις ἔναιε βροτῶν ἱερῇ ἐνὶ Θήβῃ,

Οὐδ' ἄρα πω τότε γ' ἦσαν ἀταρπῖτοι οὐδὲ κέλευθοι

Θήβης ἅμ πεδίων πυρηφόρον, ἀλλ' ἔχεν ὕλη.

HOM. HYMN. APOLL. 225.

Having already discussed much of what is common to Thebes in the general history of Bæotia, it will here suffice to notice briefly those events which have peculiar reference to that city, and afterwards proceed to describe its principal buildings and monuments as they are indicated by Pausanias.

Besieged by the Argive chiefs, the allies of Polynices, the Thebans successfully resisted their attacks, and finally obtained a signal victory; but the Epigoni, or descendants of the seven warriors, having raised an army to avenge the defeat and death of their fathers, the city was on this occasion taken by assault, and sacked. (Pausan. Bæot. 9.) It was invested a third time by the Grecian army under Pausanias after the battle of Plataæ; but on the surrender of those who had proved themselves most zealous partisans of the Persians, the siege was raised, and the confederates withdrew from the Theban territory. (Herod. IX. 88.) Many years after, the Cadmeia was surprised, and held by a division of Lacedæmonian troops, until they were compelled to evacuate the place by Pelopidas and his associates. (Xen. Hell.)

Philip, having defeated the Thebans at Chæronea, placed a garrison in their citadel, (Diod. Sic. XVI. 557.) but on the accession of Alexander they re-

volted against that prince, who stormed their city, and razed it to the ground, in the second year of the 111th Olympiad, or 335 B. C. (Arrian. Exp. Alex. I. 7. et seq. Plut. Alex. 5, 11. Diod. Sic. XVII. 569.)

Twenty years afterwards it was restored by Cassander, when the Athenians are said to have generously contributed their aid in rebuilding the walls, an example which was followed by other towns. (Diod. Sic. XVIII. 700. Pausan. Bœot. 7. Plut. Polit. Præc. p. 814. B.) Subsequently we find that Thebes was twice taken by Demetrius Poliorcetes. (Plut. Demetr. c. 39. and 40. Cf. Diod. Sic. XVIII. 714.) Dicaearchus has given us a very detailed and interesting account of the flourishing state of this great city about this period. "Thebes," says that ancient geographer, (Stat. Gr. p. 14.) "is situated in the centre of Bœotia, and is about seventy stadia in circuit; its shape is nearly circular, and its appearance somewhat gloomy. The city is of great antiquity; but it has been lately reconstructed, and the streets laid out afresh, having been three times overthrown, as history relates, on account of the pride and stubbornness of its inhabitants. It possesses great advantages for the breeding of horses, since it is plentifully provided with water, and abounds in green pastures and hills; it contains also better gardens than any other city of Greece. Two rivers flow through the town, and irrigate the whole surrounding plain. Water is also conveyed by pipes, said to be the work of Cadmus, from the Cadmeian citadel. Such is the city. The inhabitants are noble-minded, and wonderfully sanguine in all the con-

“cerns of life; but they are bold, insolent, proud,  
 “and hasty in coming to blows, either with foreign-  
 “ers or their fellow-townsmen. They turn their  
 “backs upon every thing which is connected with  
 “justice, and never think of settling disputes, which  
 “may arise in the business of life, by argument, but  
 “by audaciousness and violence. If any injury has  
 “been sustained by athletes in the games, they put  
 “off any inquiry into the business, until the regular  
 “time of their trials, which occurs only every thirty  
 “years at most. If any one was to make public  
 “mention of such a circumstance, and did not im-  
 “mediately afterwards take his departure, but were  
 “to remain the shortest space of time in the city,  
 “those who opposed the trial would soon find means  
 “of assailing him at night, and despatching him by  
 “violent means. Assassinations indeed take place  
 “amongst them on the least pretence. Such is the  
 “general character of the Theban people. There  
 “are, however, amongst them worthy and high-  
 “minded men, who deserve the warmest regard.  
 “The women are the handsomest and most elegant  
 “of all Greece, from the stateliness of their forms  
 “and the graceful air with which they move.”  
 Whence Sophocles justly says,

Θήβας λέγεις μοι, τὰς πύλας ἐπαστόμους

Οὐ δὲ μόνον τέκτουςιν αἱ θνηταὶ θεοῦς.

“That part of their apparel which covers the head  
 “appears to hide the face as a mask, for the eyes  
 “only are visible, and the rest of the countenance is  
 “entirely concealed by the veil, which is always  
 “white. Their hair is fair, and tied on the top of  
 “the head. They wear a sandal, called by the na-  
 “tives lampadium; it is a light shoe, not deep, but

“ low, and of a purple colour, and fastened with  
 “ thongs, so that the feet appear almost naked. In  
 “ society they resemble more the women of Sicyon  
 “ than what you would expect of those of Boeotia.  
 “ The sound of their voice is extremely soft and  
 “ pleasing to the ear, whilst that of the men is harsh  
 “ and grating. <sup>2</sup> Laon, who had been detected in an  
 “ intrigue, and been allowed to escape for a trifling  
 “ sum, however, praises them more than is consistent  
 “ with truth, and says of them,

Βοιωτὸν ἄνδρα στίργγε, τὴν Βοιωτίαν

Μὴ φεύγ' ὁ μὲν γὰρ χρηστὸς, ἡ δ' ἐφίμερος.

“ Thebes is a most agreeable city to pass the sum-  
 “ mer in, for it has abundance of water, and that  
 “ very cool and fresh, and large gardens. It is be-  
 “ sides well situated with respect to the winds; has  
 “ a most verdant appearance, and abounds in sum-  
 “ mer and autumnal fruits. In the winter, however,  
 “ it is a most disagreeable place to live in, from  
 “ being destitute of fuel, and constantly exposed to  
 “ floods and winds. It is also then much visited by  
 “ snow, and very muddy.”

Dicaearchus, in the above passage, estimates the  
 circumference of Thebes at seventy stadia, but in  
 another place he assigns a smaller extent to it.

. . . . . κεῖται δ' ἐν μετοχείᾳ πάνυ καλῇ

Πόλις, μεγάλοι Θῆβαι, σταδίων τὸ περίμετρον

Ἐχούσα τετταράκοντα, καὶ προσέτι τριῶν.

STAT. GRÆC. 93.

In the former statement it is probable that both  
 suburbs and gardens were included. The population

<sup>2</sup> This part of the passage is evidently transposed in the original : I have therefore restored it to its proper place.

of the city may have been between 50 and 60,000 souls<sup>a</sup>.

At a later period Thebes was greatly reduced and impoverished by the rapacious Sylla. (Pausan. Bœot. 7.) Strabo affirms, that in his time it was little more than a village. (IX. p. 403.) When Pausanias visited Thebes, the lower part of the town was destroyed, with the exception of the temples, the acropolis being alone inhabited. The walls however remained standing, as well as the seven gates, which were the Electrides, Prætides, Neitides, Crenææ, Hypsistæ, Ogygiæ, and Homoloïdes. Apollodorus, instead of the Neitides, names the Oncaïdes, (III. 6, 5.) but Æschylus has both the Neitides and Oncaïdes. (Sept. c. Theb. 456. and 483.) The latter are therefore more probably the Ogygiæ. Those which he calls Boreæ, or the northern gates, are probably the same as the Homoloïan, which led towards Thessaly, and took their name from mount Homole in that country. (Pausan. Bœot. 8.) The Electrides looked towards Plataea, the Neitides to Thespiæ, and the Prætides to Eubœa. Near the Homoloïan gates was a hill and temple consecrated to Apollo Ismenius, and noticed by several writers.

..... χρυσέων  
 Ἐς αὐτον τριπόδων  
 Θησαυρὸν, ὃν περίαλλ' ἐτί-  
 μασε Λοξίας,  
 Ἴσμήνιον δ' ὀνόμα-  
 ξεν, ἀλαθία μαντεῖον θῶκον.

PIND. PYTH. XI. 6.

<sup>a</sup> Voyage d' Anacharsis, t. I. len. Append. p. 400.  
 III. p. 490. Clinton, Fasti Hel-



..... τὸ δ' ἄλλο φύλον ἐξεστεμμένον  
 Ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς  
 Ναοῖς, ἐπ' Ἴσμηνοῦ τε μαντεῖα σποδῶ.

SOPH. ŒD. TYR. 19.

At the foot of the hill on which it stood flowed the little stream of that name. (Pausan. loc. cit.)

Ismenius  
 collis et fl.

᾿Ω Βακχεῦ, Βακχᾶν μητρόπολιν Θήβαν  
 Ναίων παρ' ὑγρῶν Ἴσμηνοῦ  
 ρεέθρων, ἀγρίου τ'  
 Ἐπὶ σπορᾷ δράκοντος.

SOPH. ANT. 1122.

It is more frequently alluded to in conjunction with the celebrated fountain of Dirce.

Πάρειμι Δίρκης ναμάτ' Ἴσμηνοῦ θ' ὕδωρ.

EUR. BACCH. 5.

Διδύμων ποταμῶν, πόρον ἀμφὶ μέσον  
 Δίρκας, χλοεροτρόφον ἂ πεδίον  
 Πρόπαρ Ἴσμηνοῦ καταδεύει.

PHŒN. 830.

Νεκρῶν ἅπαντ' Ἴσμηνὸν ἐμπλήσω φόνου,  
 Δίρκης τε νᾶμα λευκὸν αἵμαχθήσεται.

HERC. FUR. 572.

Ἴσμηνῶ στεφανοφορίαν,  
 Ξεσταί θ' ἐπταπύλου πόλεως,  
 Ἀναχορεύσας, ἀγυῖα.  
 Δίρκα θ' ἂ καλλιρρέεθρος.

Ibid. 781.

..... πίσῳ σφε Δίρκας  
 Ἀγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι  
 Χρυσοπέπλου Μναμοσύνας ἀνέ-  
 τειλαν παρ' εὐτειχεῖσιν Κάδμου πύλαις.

PIND. ISTHM. VI. 108.

Dodwell observes, “ that the Ismenos has less pretensions to the title of a river than the Athenian Ilissus, for it has no water except after heavy rains; when it becomes a torrent, and rushes into the lake of Hylika, about four miles west of Thebes.

Sir W. Gell states that it is usually dry, from its being made to furnish water to several fountains. The same writer noticed a brook to the west of the Cadmeia, by some Turkish tombs, which he considers to be the ancient Dirce.

The fountain of Mars, said to have been guarded by the dragon slain by Cadmus, was above the temple of Apollo Ismenius. (Pausan. Bœot. 10.) Near the gate Electris was the house of Amphitryon, the thalamus of Alcmena, and the temple of Hercules Promachus. In the same vicinity, Pausanias places the shrine of Ammon, the augury of Tiresias, and the temple of Fortune. Near the gate of Prætus stood the theatre, a temple of Bacchus Lysius, and that of Diana Eucleia. Without the walls was the tomb of the sons of Œdipus, and the fountain called Œdipodia.

Near the gate called Oncas was a very ancient temple of Minerva, said to have been erected by Cadmus; and the Scholiast to Æschylus affirms that the Phœnicians knew Minerva by the name of Onca; but others report that Onca was the name of a small Bœotian town. (Blomf. Gloss. ad s. c. Theb. 483.)

Beyond Dirce, Pausanias points out the remains of Pindar's house, the only building spared by Alexander, and also the chapel erected to Cybele by the poet. Outside the gate Neitis was a temple of Themis, and those of the Parcæ and Jupiter Agoræus. (Pausan. Bœot. 25.) Thebes, though nearly deserted towards the decline of the Roman empire, appears to have been of some note in the middle ages, (Nicet. Ann. II. p. 50. Leuncl. Ann. p. 267.) and it is still one of the most populous towns of

northern Greece. The natives call it *Thiva*. "It retains however," as Dodwell assures us, "scarcely any traces of its former magnificence, for the sacred and public edifices, mentioned by Pausanias and others, have disappeared. Of the walls of the Cadmeia, a few fragments remain, which are regularly constructed. These were probably erected by the Athenians when Cassander restored the town<sup>b</sup>."

Quitting Thebes by the gate Neitis, with Pausanias as our guide, and proceeding about twenty-five stadia, we reach the grove of Ceres and Proserpine, seven stadia beyond the temple of the Cabiri. To the right of this lies the plain of Tenerus, so named from Tenerus a soothsayer, son of Apollo. (Pausan. Bœot. 26. Strab. IX. p. 413.) and also the temple of Hercules Hippodotus. Further on rises mount Phicius, or Sphingius, once the haunt of the fabled monster slain by Œdipus. (Pausan. loc. cit. Cf. Hesiod. Sc. 33. Apollod. III. 5, 8.) It is thought to be the mountain now called *Phaga*, between the lakes of *Likari* and *Topolias*<sup>c</sup>.

About fifteen stadia beyond, and towards the latter lake, was Onchestus, so named from Onchestus, a son of Neptune, whose temple and grove are often celebrated by the poets of antiquity, from Homer to Lycophron.

Ὁρχηστὸν θ', ἱερὸν Ποσιδῆϊον, ἀγλαὸν ἄλσος.

IL. B. 506.

<sup>b</sup> Travels, t. I. p. 264. Spon. Voyages, t. II. p. 81. Gell's Itin. p. 128. Clarke's Travels, p. II. s. 3. p. 55. The autonomous and imperial coins of

Thebes are very numerous. The epigraph is ΘΕΒ. ΘΕΒΑ.; in the latter ΘΗΒΑΙΩΝ. Sestini. p. 46. c. 1.

<sup>c</sup> Gell's Itinerary, p. 125.

Ὀρχηστον δ' ἔξε, Ποσειδῆιον ἀγλαὸν ἄλσος·

Ἐνθα νεοδμῆς πῶλος ἀναπνέει ἀχθόμενος κῆρ—

HYMN. IN APOLL. 230.

Ὀρχηστον δ' ἀφίκανε κιὼν, πολυήρατον ἄλσος

Ἀγνὸν ἐρισφαράγου Γαιηόχου.

HYMN. MERC. 186.

..... ἐγὼ δὲ Ποσειδά-

ωνι Ἴσθμῳ τε ζαθέα

Ὀρχηστῖαισιν τ' αἰόνεσσιν περι-

στέλλαν ἀοιδᾶν—

PIND. ISTHM. I. 44.

..... ὁ κινή-

τῆρ δὲ γᾶς, Ὀρχηστὸν οἰκέων

Καὶ γέφυραν ποντιάδα

Πρὸ Κορίνθου τειχέων—

ISTHM. IV. 32.

(Cf. Apollod. II. 4, 11. Apoll. Rh. III. Lycophr. 645.) Strabo, who censures Alcæus for placing Onchestus below Helicon, says it was near the Teneric plain and the Copaic lake; that it stood on a barren hill, and that the grove of Neptune existed only in the imagination of the poet; Pausanias, however, declares that the grove was standing in his day. (Bæot. 26.) Strabo also states that an Amphic-tyonic council was held at Onchestus. (IX. p. 412. Plin. IV. 7. Steph. Byz. v. Ὀρχηστός. Sir W. Gell noticed on the ascent uniting mount *Phaga*, or Sphinx, on the left, with the projecting hills from Helicon on the right, an immense tumulus of earth and stones, and many other vestiges, probably of Onchestus<sup>d</sup>.

Near this city, as Strabo affirms, was Medeon, mentioned also by Homer in his catalogue of Bæotian towns:

Ὠκαλήν, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον—

IL. B. 501.

<sup>d</sup> Itiner. p. 125.

According to Strabo, Medeon afterwards changed its name to Phœnicis, from its situation at the foot of <sup>Phœnicus mons.</sup> mount Phœnicus; he further states that it was included among the towns dependent on Haliartus. (IX. p. 410.) Mount Phœnicus, on the other hand, belonged to Thebes. Wheler and other antiquaries are inclined to identify the Phœnicus of Strabo with the Sphingius of Pausanias; but I should imagine that they are different; and if the former is mount *Phaga*, as it seems probable, we may suppose the latter to be connected with the chain of Helicon<sup>e</sup>. (Cf. Steph. Byz. v. *Μεδεών*, Eustath. ad Il. loc. cit.) Sir W. Gell is inclined to place Medeon near a spot called *Megalo Mulchi*, where he observed a ruined tower upon a rock, and a cave with some blocks lying before it, and near it, on the left, a pretty source<sup>f</sup>.

Haliartus, which next follows, was situated, as <sup>Haliartus.</sup> Strabo reports, on the shore of the Copaic lake, and near the mouth of the Permessus, which flows from Helicon. The epithet of *ποιήεντα* is attached to this city by Homer,

Οἳ τε Κορώνειαν, καὶ ποιήενθ' Ἀλίαρτον— IL. B. 503.

Ἐνθεν ἄρ' εἰς Ἀλίαρτον ἀφίκεο ποιήεντα.

HYMN. IN APOLL. 243.

from the numerous meadows and marshes in its vicinity on the side of Orchomenus. (Strab. IX. p. 407. and 411.)

Pausanias affirms that Haliartus was the only Bœotian city which did not favour the Persians;

<sup>e</sup> Wheler's Travels, b. VI. p. 466. Gell's Itinerary, p. 125. See also a note by the French translator of Strabo, t. III. p. 428. <sup>f</sup> Itiner. p. 125.

for which reason its territory was ravaged with fire and sword by their army. In the war carried on against the Thebans by the Lacedæmonians, Lysander, who commanded a body of the latter, was slain in an engagement which took place under the walls of Haliartus. (Xen. Hell. III. 5, 12. Diod. Sic. XIV. 439. Plut. Lysandr.) and was interred there, as we learn from Pausanias. (Bæot. 32.) Haliartus, having favoured the cause of Perseus king of Macedon, was besieged by the Romans, under the command of the prætor Lucretius, and, though obstinately defended, was taken by assault, sacked, and entirely destroyed, the inhabitants being sold, and their territory given up to the Athenians. (Liv. XLII. 53. Polyb. XXX. 18. Strab. IX. p. 411.) Other passages relating to Haliartus will be found in Thucydides, IV. 93. Dem. Phil. I. p. 44. Steph. Byz. v. Ἀλίαρτος, Eustath. ad Il. loc. cit.

“The remains of Haliartos,” according to Dodwell, “are situated about fifteen miles from Libadea, “and at nearly an equal distance from Thebes. The “place is now called *Mikrokoura*. The acropolis “occupies a low and oblong hill, one side of which “rises from a fine pastoral plain, the other from “the marshes, where the canes grew with which “the ancients made darts and musical pipes. Most “of the walls which remain are probably posterior “to the time of Homer, but prior to its capture by “the Romans. There are also a few remains of the “second and third styles of masonry. At the foot “of the acropolis are some sepulchral *kryptæ* cut in “the rock, similar to those at Delphi<sup>s</sup>.”

<sup>s</sup> Travels, t. I. p. 248.

Sir W. Gell says, "The ruins of Haliartus lie just below the village of *Maxi*, on the road from Thebes to Lebadia. It stood on a rocky eminence between the foot of mount Libethrius, a branch of Helicon, and the lake, and in fact defended a narrow pass. There are many ruins; and not only walls, some of which are in courses, and others of polygonal stones, remain, but the direction of some of the streets and the citadel may be traced. West of the ruins is a tumulus, perhaps that of Lysander, and many other tombs. The city, if not occupying the whole intermediate space, has been united to the hill by walls<sup>b</sup>."

In the territory of Haliartus flowed the little river *Lophis* fl. *Lophis*, mentioned only by Pausanias, and which Dodwell identifies with a fountain he remarked near the ruins of that city, "issuing from the ground in several small streams, and, after uniting their waters, entering the lake at the foot of the acropolis<sup>i</sup>. Plutarch, in his Life of Lysander, speaks of two rivers named Oplites and Philarius in the same vicinity. *Ophites* fl. *Philarius* fl.

About thirty stadia beyond Haliartus, according to Strabo, was the Ocalea of Homer:

*Ocalea urbs*  
et fl.

Τὸν διαβάς, 'Εκάεργε, καὶ 'Ωκαλέην πολύπυρον—

HYMN. APOLL. 242.

'Ωκαλέην, Μεδεῶνά τ', εὐκτίμενον πολίεθρον—

IL. B. 501.

beneath its walls flowed a small rivulet of the same name. (Strab. IX. p. 410. Cf. Apollod. II. 4, 11. Plin. IV. 7. Steph. Byz. v. 'Ωκαλέα.) It was de-

<sup>b</sup> Itiner. p. 124.

<sup>i</sup> Travels, t. I. p. 248.

Alalcomenæ.

pendent on Haliartus. (Strab. loc. cit.) The ruins of this town are pointed out by sir W. Gell near the village of *Brastamiotis*, on the shore of the Copaic lake; he says the walls may be discovered among the bushes, and other ruins and foundations are apparent<sup>k</sup>. Advancing thirty stadia, further in the same direction we find Alalcomenæ, celebrated for the worship of Minerva, thence surnamed Alalcomeneis. (Strab. IX. p. 410. and 413.) The temple of the goddess was plundered and stripped of its statues by Sylla. (Pausan. Bœot. 33.) It is said that when Thebes was taken by the Epigoni, many of the inhabitants retired to Alalcomenæ, as being held sacred and inviolable. (Strab. IX. p. 413. Steph. Byz. v. Ἀλακομένιον.)

“The ruins of this town,” according to sir W. Gell, “are observable near the village of *Sulinara*, “on a projecting knoll, on which there is some little “appearance of a small ancient establishment or “town; and higher up may be discovered a wall “or peribolus, of ancient and massive polygons, “founded upon the solid rock. This is probably “the site of the temple of the Alalcomenian Minerva<sup>l</sup>.”

Tilphossus mons.  
Tilphossa fons.

The mountain, at the foot of which stood the town, was named Tilphossus, and a small stream which flowed from it Tilphossa. This source is said to have caused the death of the celebrated soothsayer Tiresias, in consequence of drinking its waters, which were extremely cold. Athenæus, who relates the story, quotes this passage from Pindar:

Μεγαθὲς ἀμβρόσιον ὕδωρ  
Τιλφώσσας ἀπὸ καλλικρήνου.

<sup>k</sup> Itiner. p. 154.

<sup>l</sup> Itiner. p. 152.



(Cf. Hom. Hymn. Apoll. 244.) Near the fountain was the tomb of the Theban augur, and probably a chapel dedicated to him, which was called Tilphos-<sup>Tilphos-</sup>sæum. (Diod. Sic. IV. 187.) Demosthenes speaks of it as a fortress. (Fals. Legat. p. 385.) Steph. Byz. erroneously ascribes it to Thessaly. (v. Τιλφῶσ-<sup>sæum.</sup>σαιον.) Pausanias says the fountain was fifty stadia from Haliartus, from whence it appears to have been situated between that city and Alalcomenæ, and ten stadia from the latter. (Bœot. 33. Apollod. III. 7, 3. Strab. IX. p. 413.)

Mount Tilphossus answers to the heights extending from *Corunies* to *Sulinara*, in the direction of Haliartus, and is connected with the chain of Helicon<sup>m</sup>. At the foot of a rock called *Petra*, sir W. Gell points out close to the road a beautiful and copious source, which is doubtless the Tilphossian fount; there are several blocks near it, and a tumulus, which is probably that of the Theban prophet. On the summit of the lofty rock are remains of walls of polygonal blocks, as well as of regular courses<sup>n</sup>; this was apparently the Tilphossæum of Demosthenes.

Near Alalcomenæ Pausanias notices a small river called Tritonis. (Bœot. 33.) More to the west was Tritonis fl. Coronea, a city of considerable antiquity and im-<sup>Coronea.</sup>portance, said to have been founded, together with Orchomenus, by the descendants of Athamas, who came from Thessaly. (Pausan. Bœot. 34. Strab. IX. p. 411.)

Οἱ τε Κοράνειαν, καὶ ποιήενθ' Ἀλῖαρτον— I. L. B. 503.

Several important actions took place at different

<sup>m</sup> Itiner. p. 153.

<sup>n</sup> Dodwell, t. I. p. 246.

times in its vicinity. Tolmides, who commanded a body of Athenian troops, was here defeated and slain by the Bæotians, which led to the emancipation of the whole province, which had been subject to Athens since the victory they obtained at Æno-phyte. (Thuc. I. 113. Diod. Sic. XII. 293.) The battle of Coronæa was gained by Agesilaus and the Spartans against the Thebans and their allies in the second year of the 96th Olympiad, 394 B. C. (Xen. Hell. IV. 3, 8. et seq. Diod. Sic. XIV. 442. Plut. Ages. c. 17.) This town was also twice taken by the Phocians, under Onomarchus, (Diod. Sic. XVI. 528. and 541.) and afterwards given up to the Thebans by Philip of Macedon. (Demosth. de Pac. p. 62. Philip. II. p. 69.) The Coroneans in the Macedonian war, having adhered to the cause of Perseus, suffered severely from the resentment of the Romans. (Polyb. XXVII. 1, 8. et 5, 2. Liv. XLII. 44. and 67. XLIII. Suppl. I. 2.)

Templum  
Minervæ  
Itonidos.

In the vicinity of Coronea was a celebrated temple erected to Minerva Itonis, similar to that in Thesaly. It was in this edifice that the general council of the Bæotian states assembled, until it was dissolved by the Romans. (Pausan. Bæot. 34. Strab. IX. p. 411. Polyb. IV. 3, 5. IX. 34, 2.)

It was reported that moles, though common in Bæotia, could not exist in this district. (Steph. Byz. v. Κορώνεια, Antigon. Caryst. et Aristot. Mir. Auscult.)

The ruins of Coronea are observable near the village of *Korunies*, on a remarkable insulated hill, where there are "many marbles and inscriptions. "On the summit or acropolis are remains of a very "ancient polygonal wall, and also a Roman ruin of

"brick°." The vestiges of the temple of Minerva must be looked for in the plain below, towards *Kalamachi*. Sir W. Gell thought he had discovered the remains of the stadium, or hippodrome, used in the celebration of the Pambœotian games<sup>p</sup>.

In the plain was a spot named *Hermæum*, where an action was fought by the Coroneans against the Phocians under Onomarchus. (Aristot. Eth. Nicom. III. 8. See the comment of Eustratius.)

At the distance of forty stadia to the south of Coronea rose mount *Libethrius*, one of the summits <sup>Libethrius mons.</sup> of *Helicon*, dedicated to the Muses and the Nymphs, called *Libethrides*. There was also a fountain named *Libethrias*. (Pausan. Bœot. 34. Strab. IX. p. 409.) <sup>Libethrius fons.</sup> On this mountain was a village named *Hippotes* by <sup>Hippotes.</sup> Plutarch. (Amat. IV. p. 75.) In the territory of Coronea were two small rivers named *Coralius*, or <sup>Coralius sive Cuarius.</sup> *Cuarius*, and *Phalarus*. The former flowed near the temple of Minerva *Itonis*. (Strab. IX. p. 411.) <sup>Phalarus fl.</sup> Pausanias says the latter came from mount *Laphystius*, about twenty stadia to the north of Coronea, and flowed into the *Copaic lake*. (Bœot. 34.) On mount *Laphystius* was a grove and altar consecrated to Jupiter. (Pausan. loc. cit.) <sup>Laphystius mons.</sup>

In the same vicinity we must, with *Tzetzes*, place *Leontarne*, a Bœotian town, named by *Lycophron*, <sup>Leontarne.</sup> 645.

Γραῖαν ποθοῦντες καὶ Λεοντάργης πάγους—

(ad *Lycophr.* loc. cit. Cf. *Eust.* II. p. 204, 53.)

° Itiner. p. 150. Dodwell, t. I. p. 247. The latter describes a very rare coin, which he ascribes to this city. It is a silver hemidrachma, with the Bœotian

shield on one side; on the other a full faced mask in an indental square. Inscript. KOPO. Cf. *Sest.* p. 45.

<sup>p</sup> Itiner. p. 149.

Nysa. Nysa was a small town on mount Helicon, according to Strabo (IX. p. 405.) and Stephanus Byz. (v. Νύσαι.)

Lebadea. To the west of Coronea, and the borders of Phocis, we find Lebadea, which derived its name from Lebadus, an Athenian, having previously been called Midea. This city was celebrated in antiquity for the oracle of Trophonius, situated in a cave above the town, into which those who consulted the Fates were obliged to descend, after performing various ceremonies, which are accurately detailed by Pausanias, who also gives a minute description of the sacred cavern. (Bœot. 39.) The oracle was already in considerable repute in the time of Cræsus, who consulted it, (Herod. I. 46.) as well as Mardonius. (VIII. 134.) The victory of Leuctra was said to have been predicted by Trophonius, and a solemn assembly was in consequence held at Lebadea, after the action, to return thanks. This was known, however, to have been an artifice of Epaminondas. (Diod. Sic. XV. 486.) Strabo calls the presiding deity Jupiter Trophonius. (IX. p. 413.) as well as Livy, who says the shrine was visited by P. Æmilius after his victory over Perseus. (XLV. 28.) The geographer Dicæarchus, as we are informed by Athenæus, wrote a full account of the oracle. (XIII. 67.) He briefly alludes to it in his description of Greece. (v. 97.)

Πόλις Λεβαδία καὶ ἱερὸν Τροφωνίου  
'Οποῦ τὸ μαντεῖον λέγουσι γεγονέναι.

Below the cave were the grove and temple of Trophonius, the fountains of Lethe and Mnemosyne, and the temples of Proserpine, Ceres, Jupiter, and Apollo; a chapel dedicated to Bona Fortuna; all of which were filled with statues by the first artists;

whence Pausanias observes that Lebadea was as richly ornamented with works of art as any city of Greece. (Bœot. 39.) It is however said to have been plundered by the troops of Mithridates. (Plut. Vit. Syll.)

The river Hercyne took its rise, near the town, Hercyne fl. in a cave, from whence issued two springs, called Lethe and Mnemosyne, which, uniting, formed the stream in question. (Pausan. loc. cit. Plin. XXXI. 2.) It is now called the river of *Libadia*. "The "sacred fountain," says Dodwell, "issues from the "rock by ten small spouts; the water is extremely "cold and clear. On the opposite side of the chan- "nel is the source of the other fount; the water of "which, though not warm, is of a much higher tem- "perature than that of the other spring; it flows "copiously from the rock. The two springs, blend- "ing their waters, pass under a modern bridge, and "immediately form a rapid stream, the ancient Her- "cyne. In its way through the town it turns se- "veral mills; and, after a course of a few miles, "enters the Copaic lake<sup>1</sup>." The same antiquary reports that the modern castle occupies the site of the acropolis. The hill exhibits scarcely any remains of antiquity; but in the castle walls are some large blocks of stone, which have descended from more ancient times. There are several inscriptions in the modern town of *Libadea* which now gives its name to Bœotia<sup>2</sup>.

To the north-west of Lebadea was Chæronea, a Chæronea prius Arne. city of some consequence, and celebrated in history

<sup>1</sup> T. I. p. 217. Clarke's Travels, p. II. p. 126. Gell's Itiner. p. 178.

<sup>2</sup> T. I. p. 218. Clarke's, p. II. p. 134. Pouqueville, t. IV. p. 164. et seq.

from the important military events which occurred in its territory, and also as being the birthplace of Plutarch. Pausanias is inclined to look upon this town as the Bœotian Arne mentioned by Homer :

Οἱ τε πολυστάφυλον Ἄρην ἔχον, οἱ τε Μίδειαν—

IL. B. 507.

According to some traditions Arne and Midea had however both been swallowed up by the waters of the Copaic lake ; but others considered the town of Acræphium as the Arne of the poet. (Strab. IX. p. 413.) Pausanias reports, on the authority of Hesiod, that the name of Chæronea was derived from Chæron, the son of Apollo. From Thucydides it would appear, that in the time of the Peloponnesian war this city was subject to Orchomenus. It had been previously taken by the Athenians, under Tolmides, but regained its independence after the battle of Coronea, (I. 113. Diod. Sic. XII. 293.) the Athenians however kept up some communication with the democratical party in the town, and thence a plan was formed for admitting them within its walls about the time of the battle of Delium ; but the scheme being discovered, through some Phocians of Panopeus, the enterprise was abandoned. (IV. 76. and 89.) Chæronea was occupied by Cleombrotus king of Sparta prior to his defeat at Leuctra. (Diod. Sic. XV. 485.) It was unsuccessfully besieged by Onomarchus during the Sacred war, (Diod. Sic. XVI. 527.) but was soon after taken by Phalæcus his son. (XVI. 530.) The celebrated battle of Chæronea, gained by Philip over the Athenians and Bœotians, was fought in the third year of the 110th Olympiad, or 338. B. C. (Diod. Sic. XVI. 555. Dionys. Hal. in Isocr. p. 537. Plut. Vit. Demosth. c. 24. Æsch. in

Ctes. p. 57. Strab. IX. p. 414. Polyæn. Strat. IV. 2, 2.<sup>a</sup>) Pausanias observes that no trophy was erected by Philip after this signal victory, as it was not the practice of the Macedonian kings. (Bæot. 40.) Several years after, this town witnessed another bloody engagement between the Romans, under the conduct of Sylla, and the troops of Mithridates, commanded by Taxiles and Archelaus, 86 B. C. (Plut. Vit. Syll. Appian. Bell. Mithr. Strab. IX. p. 414.)

Pausanias states that the trophies erected by Sylla on this occasion were visible in his time. The same writer informs us, that the greatest curiosity possessed by the Chæroneans was the sceptre of Agamemnon, made by Vulcan, and transmitted from Pelops to the descendant of Atreus, as Homer relates. (Bæot. 40.) Chæronea is now called *Kaprena*, and is still a populous village, with many vestiges of the ancient town.

“The Chæroneian acropolis,” says Dodwell, “is situated on a steep rock, which is difficult of access; the walls and square towers are in some places well preserved. Within the acropolis there is a large projecting wall, which has been built to support a terrace, where there is the place of an ancient temple. The theatre stands at the north-east foot of the acropolis, and faces the plain; it is the smallest in Greece, except that near *Misso-longhi*, but it is well preserved.” In the principal church are several inscriptions and other monuments<sup>t</sup>. Sir W. Gell points out a beautiful foun-

\* See Clinton's Fast. Hellen. Append. c. 16. p. 293.

Clarke's Travels, p. 11. s. 3. p. 138.

<sup>t</sup> Dodwell, t. I. p. 220.

tain, adorned with ancient marbles, among which one has the name XAIPPONEA<sup>u</sup>.

**Petrachus.** Above the town was a steep rock named Petrachus, with a statue of Jove on the summit. Here Saturn is said to have been deceived by Rhea, who presented him a stone to devour instead of his son. (Pausan. loc. cit.) Dodwell is of opinion that this was the highest part of the acropolis<sup>x</sup>.

**Thurium mons.** Thurium was another hill mentioned by Plutarch in his narrative of the operations of Sylla against the forces of Mithridates; on the crest of which was a temple dedicated to Apollo Thurius, and at the foot of it ran a small stream named Morius. (Vit. Syll.)

**Morius fl.** In the vicinity of Chæronea was Hedylium, where, during the Sacred war, the Phocians defeated the Bœotians. (Dem. de Fals. Legat. p. 387.) This spot was situated probably on or near mount Hedylius, and close to the confines of Phocis.

**Cephissis palus.** On crossing the Cephissus a little before it empties itself into the Copaic or Cephissic lake, as it was sometimes called, we enter on the territory of the ancient Orchomenus, the second city of Bœotia, and at one time even rivalling Thebes itself in wealth, power, and importance.

**Orchomenus.**

Its first inhabitants are said to have been the Phlegyæ, a lawless race, who regarded neither gods nor men.

Ἰξες δ' ἐς Φλεγύων ἀνδρῶν πόλιν ὑβριστᾶν,

<sup>u</sup> Itiner. p. 221.

<sup>x</sup> T. I. p. 221. The coins of Chæronea, which are very

scarce, have for epigraph the letter X within a circle. *Seal.* p. 45. c. 2.



Οἱ Διὸς οὐκ ἀλέγοντες ἐπὶ χθονὶ ναϊετάσκον  
Ἐν καλῇ βήσση, Κηφισίδος ἐγγυῖθι λίμνης.

HOM. HYMN. APOLL. 278.

(Cf. II. N. 302.) Pausanias, however, reports, that a city named Andreis existed before the time of Phlegyas, who is said to have been a son of Mars. (Bœot. 36.) The Phlegyæ having been destroyed by the gods for their impiety, were succeeded by the Minyæ, who came apparently from Thessaly, and are commonly looked upon as the real founders of Orchomenus, which thence obtained the surname of Minyan.

Ὅς ποτ' ἐν Ὀρχομενῷ Μινυηῖα Ἰφι ἀνασσει—

OD. Λ. 283.

Καφισίαν ὑδάτων λαχοῖ-  
σαι, αἵ τε ναίετε καλλίπαλον ἔ-  
δραν, ὧς λιπαρᾶς αἰοίδιμοι βασίλειαι  
Χάριτες Ὀρχομενοῦ,  
Παλαιγόνων Μινυᾶν ἐπίσκοποι,  
Κλυτ', ἐπεὶ εὖχομαι.

PIND. OLYMP. XIV. 1.

Αἰολίδην Μινύην, ἔνθεν φάτις Ὀρχομενοῖο  
Δὴ ποτε Καδμείοισιν ὁμούριον ἄστρῳ πόλίσσαι.

APOLL. RH. ARGON. III. 1094.

(Cf. Strab. IX. p. 414. Pausan. Bœot. 36.) At this period Orchomenus was so renowned for its wealth and power, that Homer represents it as vying with the most opulent cities in the world :

Οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας  
Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται—

IL. I. 381.

These riches are said to have been deposited in a building erected for that purpose by Minyas, and which Pausanias describes as an astonishing work, and equally worthy of admiration with the walls of Tiryns or the pyramids of Egypt. (Bœot. 36.)

Thebes was at that time inferior in power to the Minyeian city, and in a war with Erginus, king of the latter, was compelled to become its tributary. (Strab. IX. p. 414. Pausan. loc. cit.) As another proof of the wealth and civilization to which Orchomenus had attained, it is mentioned that Eteocles, one of its early kings, was the first to erect and consecrate a temple to the Graces, (Strab. IX. p. 414. Pausan. Bœot. 35.) whence Orchomenus is designated by Pindar as the city of the Graces :

Τοὶ παρὰ καλλιχόρῳ  
Ναίοισι πόλει Χαρίτων,  
Καφισίδος ἐν τεμένει,  
Πιστοὶ χορευτᾶν μάρτυρες. ΠΥΤΗ. XII. 45.

In a war waged against Hercules its power however was greatly impaired, (Diod. Sic. IV. 152. Pausan. Bœot. 37.) though at the period of the Trojan war it still retained its independence, since we find it mentioned by Homer as a separate principality, distinct from Bœotia :

Οἱ δ' Ἀσπληδόνα ναῖον, ἰδ' Ὀρχομενὸν Μινύειον·  
Τῶν ἤρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἀρηος—

IL. B. 511.

It appears to have joined the Bœotian confederacy about sixty years after the siege of Troy, (Strab. IX. p. 401.) and Thucydides informs us in his time it was no longer termed the Minyan, but the Bœotian Orchomenus. (IV. 76. Cf. Herod. VIII. 34.) It was occupied by the Lacedæmonians at the time they held the Cādmeian citadel, (Diod. Sic. XV. 477.) but joined the Thebans after the battle of Leuctra. (XV. 487.) The latter, however, being now in the height of their ascendancy, not long after made an expedition against Orchomenus, and, having seized

upon the town, put to death the male inhabitants, and enslaved the women and children. (Diod. Sic. XV. 498. Pausan. Bœot. 15. Andocid. de Pac. p. 25. Demosth. Leptin. p. 490.) During the Sacred war it was twice in the possession of Onomarchus and the Phocians, (Diod. Sic. XVI. 527. and 541.) but on peace being concluded, it was given by Philip to the Thebans. (Demosth. de Pac. p. 62. Phil. II. p. 69.) Orchomenus was not restored to liberty and independence till the time of Cassander, when that prince rebuilt Thebes. (Pausan. Bœot. 3.) It is mentioned by Dicæarchus as existing at this period. (Stat. Græc. 96. Cf. Plut. Vit. Syll. Arrian. Exped. Alex. I. 9.) Besides the temple of the Graces, Pausanias mentions those of Bacchus and Hercules; the latter stood at the distance of seven stadia from the town. Here were also the tombs of Minyas and Hesiod, the remains of that poet having been conveyed thither from Locris by the command of Apollo. The following lines are said to have been inscribed upon his monument:

Ἄσκη μὲν πατρίς πολυλήϊος, ἀλλὰ θανόντος  
 Ὅστέα πληξίππων γῇ Μινυῶν κατέχει  
 Ἡσιόδου, τοῦ πλεῖστον ἐν Ἑλλάδι κύδος ἀρεῖται  
 Ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης.

AP. PAUSAN. BŒOT. 38.

According to the accounts of modern travellers the ruins of Orchomenus are to be seen near the village of *Scripou*. Dodwell says, "This celebrated city still exhibits traces of its former strength, and some remains of its early magnificence. The acropolis stands on a steep rock, rising close to the west of the lower town; the Cephissus winds at its southern base. The walls, which extend from

“ the plain to the summit of the hill, enclose an irregular triangle, the acuter angle of which terminates at the summit of the rock, which is crowned with a strong tower, the walls of which are regularly constructed. In the interior a large cistern is formed in the solid rock ; ninety-one steps are cut in the rock, and lead up to the tower, the position of which is remarkably strong. It commands an extensive view over Phocis and Bœotia, while the distant horizon is terminated by the mountains of Eubœa.”

At the eastern foot of the acropolis the same diligent antiquary observed some remains of the treasury of Minyas. “ The entrance is entire, though the earth, being raised above its ancient level, conceals a considerable part of it, as only six large blocks, which are of regular masonry, remain above ground. The whole building is of white marble, which must have been brought from a great distance, as the nearest quarries are those of Pentelikon.” Mr. Dodwell found by approximation the diameter of the building to have been upwards of sixty-five feet, which shews it to have been far superior to the treasury at Mycenæ. “ The architrave of that portion which remains is composed of a single block, fifteen feet four inches in length, the breadth six feet three inches, the thickness three feet three inches, and weighs at least twenty-four tons.”

Sir W. Gell says, “ It has been a dome, formed by approaching blocks, laid in horizontal courses, which do not diverge from a centre like the prin-

† T. I. p. 229.

† T. I. p. 227.

" ciple of an arch. The interior of the building was  
 " in the form of a cone, or rather bee-hive. There  
 " seem to be two other treasuries very near, but  
 " buried. Hence there is a steep ascent to the cita-  
 " del, passing some huge blocks in the way<sup>a</sup>." In  
 the monastery of *Skripou* are several inscriptions  
 with the name of the city written Erchomenos<sup>b</sup>.

Near Orchomenus flowed the small river Melas, *Melas fl.*  
 which empties itself in the Copaic or Cephissian  
 lake. (Pausan. Boeot. 38.) Plutarch says it rose  
 close to the city, and very soon became navigable,  
 but that part of it was lost in the marshes, the re-  
 mainder joined the Cephissus. (Vit. Syll. Cf. Strab.  
 IX. p. 415. and 407.) Pliny remarks of its waters  
 that they had the property of dying the fleece of  
 sheep black. (II. 103.) In the marshes formed near  
 the junction of this river with the Cephissus grew  
 the reeds so much esteemed by the ancient Greeks  
 for the purpose of making flutes and other wind  
 instruments.

Λεπτοῦ διανισσόμενον  
 Χαλκοῦ θ' ἄμα καὶ δονάκων,  
 Τοὶ παρὰ καλλιχόρῳ  
 Ναίοισι πόλει Χαρίτων,  
 Καφίσιδος ἐν τεμένει,  
 Πιστοὶ χορευτῶν μάρτυρες.

PIND. PYTH. XII. 42.

(Cf. Strab. IX. p. 407.) Theophrastus, who describes  
 at length these reeds, and their different varieties,

<sup>a</sup> Clarke's Travels, p. II. s. 3.  
 p. 150. See also a paper by  
 col. Leake, Class. Journ. No.  
 XXVI. p. 332.

<sup>b</sup> This appears also in the  
 coins of the city, where the

epigraph is EPX. instead of  
 OPX. In others of more recent  
 date it is OPXOMENION. Ses-  
 tin. p. 45. c. 2. See also Dod-  
 well, t. I. p. 232.

Oxeia  
Campe.  
Pelecania  
regio.  
Hippia.

Probatia fl.

says the finest and most valuable grew on the spot named Oxeia Campe. The whole of this marshy tract was called. Pelecania. He also mentions two other places termed Hippia and Boedria, and the river Probatia. (Hist. Plant. IV. 12. Cf. Plin. XVI. 36.) Both these writers speak of floating islands in the lake.

Acontius  
mons et fl.

Aspledon,  
postea Eu-  
dielos.

It was said that formerly the Orchomenians had succeeded in draining the stagnant waters near its shores. (Strab. IX. p. 415.) But in the time of Pausanias the whole plain was subject to inundation in winter, when the south wind blew with violence. (Bœot. 38.) To the north of Orchomenus rose a mountain called Acontius, from which flowed a small river of the same name. (Plut. Vit. Syll.) The Acontius is connected with the mountains of Phocis, and to the north with those of the Locri Opuntii and Epicnemidii. Beyond the Melas, and twenty stadia from Orchomenus, according to Strabo, was the Aspledon of Homer :

Οἱ δ' Ἀσπληδόνα ναῖον, ἰδ' Ὀρχομένον Μινύειον.

IL. B. 511.

The name of this town at a later period was changed to Eudielos, from its advantageous situation. (IX. p. 416.) but Pausanias affirms that in his time it was deserted on account of the scarcity of water. Its name was derived from Aspledon the son of Neptune. (Bœot. 38.)

Ἐκ δὲ Ποσειδάωνος, ἀγακλειτῆς τε Μιδείας

Ἀσπληδὼν γένεθ' υἱὸς ἀν' εὐρύχορον πολλέβρον—

(Cf. Steph. Byz. v. Ἀσπληδὼν, Apollod. ap. Etym. M.)

Mr. Dodwell is of opinion that the site of Aspledon is marked by a tower, on an insulated hill, about two miles and a half to the north-east of Orchome-

nus, near the range of hills, which enclose the lake and plain on that side<sup>b</sup>.

In this vicinity was Tegyra, an ancient city, the position of which is described by Plutarch in the Life of Pelopidas; from his account we learn that it was at no great distance from Orchomenus, above the shore of the Copaic lake, where it receives the waters of the river Melas. Pelopidas had formed the design of surprising Orchomenus, at that time held by a Spartan garrison, and for this purpose had moved with a chosen force from Tegyra; but finding the enemy had received reinforcements, he withdrew his troops along the shores of the lake, when he fell in with a Lacedæmonian division, whom he routed, after an obstinate conflict. There was a temple and oracle dedicated to Apollo, of some celebrity at Tegyra; and, according to ancient traditions, he was even said to have been born there. Near the temple were two fountains called Phoenix and Elæa, and a mountain, to which the name of Delos had been given in honour of the god. (Plut. <sup>Delos</sup> Vit. Pelop. p. 519. De Orac. Def. p. 274. Conf. Steph. <sup>mons.</sup> Byz. v. Τέγυρα, and Lycophron, 645.)

Γραῖαν ποθοῦντες καὶ Λεοντάρης πάγους,  
Σκῶλόν τε καὶ Τέγγυραν, Ὀρχηστοῦ θ' ἔδος—

On the same shore of the lake, and more to the east, was Hyettus, a small town dependent on Orchomenus, said to have been named after Hyettus, who fled thither from Argos, and was kindly received by Orchomenus son of Minyas, according to Hesiod, who is cited by Pausanias. (Bœot. 36.)

<sup>b</sup> T. I. p. 233. There are legend ΑΣΠΛ. Sestin. p. 45.  
some scarce silver coins be- c. 2.  
longing to Aspledon with the

Ἕγῃτος δὲ Μόλυρον Ἀρίσβαντος φίλον υἱὸν  
 Κτείνας ἐν μεγάροις εὐνῆς ἔνεκ' ἥς ἀλόχοιο,  
 Οἶκον ἀποπρωλιπὼν φεύγ' Ἀργεὺς ἱποβότοιο,  
 Ἴξεν δ' Ὀρχομενὸν Μινυήϊον· καὶ μιν ὄγ' ἤρως  
 Δέξατο, καὶ κτεάνων μοῖραν πόρεν, ὥς ἐπεικίης.

Pausanias speaks of a temple of Hercules in this place. (Bœot. 24. Cf. Steph. Byz. v. Ἕγῃτός.) About seven stadia to the east of Hyettus was another small town named Holmones, from Holmus the son of Sisyphus. (Pausan. Bœot. 24. Cf. Steph. Byz. v. Ὀλμωνες et Ὀλμιον.) I am not aware that any traveller has visited this side of the Copaic lake, the remains therefore of Tegyra, Hyettus, and Holmones remain unexplored.

On a lofty hill, about twenty stadia from Hyettus, Pausanias places Cyrtones, or, as the name was anciently written, Cyrtone. It contained a temple and grove consecrated to Apollo. There was also a chapel dedicated to the Nymphs, and a fountain gushing from the rock remarkable for the coldness of its water. (Bœot. 24. Cf. Steph. Byz. v. Κύρτῶνες.) On the opposite side of the mountain from that on which Cyrtone was situated stood Corseæ, or Corsea, which bordered on the territory of the Opuntian Locri. From Diodorus we learn that it was occupied during the Sacred war by the Phocians. (XVI. 541. Cf. Demosth. de Fals. Legat. p. 385. Plin. IV. 4. Steph. Byz. v. Χερσία.) The river Platanius emptied itself into the sea at no great distance from thence. (Pausan. loc. cit.) At the mouth of this stream, which appears to have separated Bœotia from the Opuntians, stood Halæ, the last town of that province. (Pausan. loc. cit. Strab. IX. p. 405. and 425. Cf. Steph. Byz. v. Ἀλαί.) Plutarch



informs us it was destroyed by Sylla in the war with Mithridates. (Vit. Syll.) Its site is now occupied by the large village of *Alachi*, about four miles to the south-east of *Talanti*<sup>c</sup>.

Continuing along the coast we find Larymna, <sup>Larymna.</sup> which, according to Pausanias, once belonged to the Locri Opuntii, but became afterwards included within the limits of Bœotia by the desire of its citizens. (Bœot. 23.) Strabo, however, affirms that there were two cities named Larymna, one belonging to Locris, the other to Bœotia, the former being distinguished in the time of the Romans by the name of Larymna Superior. It was near this upper town that the Cephissus, or rather the Copaic lake, discharged its waters into the sea by a natural canal, the length of which is estimated by Strabo at thirty stadia. The precise spot where the stream issued from under ground was named Anchœ; and near <sup>Anchœ.</sup> it was a very deep lake. (Strab. IX. p. 404. and 406. Pausan. Bœot. loc. cit. Plin. IV. 7.) The subterraneous passages by which the Copaic lake communicated with the sea, and found vent for its waters, having in course of time become obstructed, an engineer of Chalcis, named Crates, was employed by the Bœotians, in the time of Alexander, to reopen them; and it appears, from the letter he wrote to Alexander on the occasion, that he had succeeded in draining several districts which had suffered from inundation, when the factions by which Bœotia was then agitated put an end to the work. (Strab. IX. p. 407.<sup>d</sup>)

<sup>c</sup> Sir W. Gell's Itiner. p. 230. editor on this passage. Ecclaire. No. XVI. t. III. p. 70.

<sup>d</sup> See the note of the French

Larymna is further noticed by Lycophron, (1146.) and Pliny. (IV. 7.) Pausanias states that it contained a temple of Bacchus, and that the neighbouring mountains abounded in wild boars. (Bœot. loc. cit.) The ruins which Dodwell and sir W. Gell observed near *Proschyna*, on the way to Talanta, probably mark the site of the upper Larymna. The latter says, "Here are the remains of a wall and gate of enormous stones, which defended the pass between the mountain and the sea. There were two places called Larymna; this seems the more northern." The several streams noticed by the same antiquary as rising from the rocks in various places along the coast, are probably so many branches of the Cephissus<sup>e</sup>. The lower Larymna answers perhaps to the vestiges pointed out by sir W. Gell near *Martini*, on a hill close to the sea, having a citadel on the top<sup>f</sup>. Anchœ is probably *Potzumadi*, where he notices a fine port, and the fountains called *Larymnes*<sup>g</sup>.

Ptoos  
mons.

Leaving the sea in order to return to the Copaic lake, we have to cross the ridge of mount Ptoos, celebrated in antiquity as the seat of an oracle and temple of Apollo. When consulted by Mardonius before the battle of Plataea, the god is said to have answered the emissary of that general, who was a Carian, in his native language. (Herod. VIII. 135. Pausan. Bœot. 23.) Pausanias affirms that the oracle ceased after the capture of Thebes by Alexander. (Cf. Alcæi Frag. ap. Strab. IX. p. 413. Plut. Vit. Pelopid.) In modern maps this moun-

<sup>e</sup> Itiner. p. 229. Dodwell, t. II. p. 57.  
<sup>f</sup> Itiner. p. 57. <sup>g</sup> Itiner. p. 147.  
<sup>h</sup> Itiner. p. 228. Dodwell, t.

tain retains the name of *Ptoō*. On its western slope, and near the shore of the Copaic lake, stood Acræ-<sup>Acræphia</sup>phia or Acræphium, which belonged to the The-<sup>vel Acræ-</sup>phium.<sup>phium.</sup> bans, and was said to have been founded by Athamas or Acræpheus, son of Apollo. (Steph. Byz. v. 'Ακραϕία.) The latter form of writing the name is also used by Herodotus. (VIII. 135.) Strabo says that Acræphium was looked upon by some writers as the Arne of Homer. (IX. p. 413.) Pausanias reports, that, on the destruction of their city by Alexander, most of the Thebans retired to Acræphium. (Bœot. 23.) Livy informs us, it was threatened with a siege from the Romans during an insurrection of the Bœotians in the time of the Macedonian war. (XXXIII. 29.) It had a temple of Bacchus. (Pausan. loc. cit. Plin. IV. 7. Ptol. p. 87.) Dodwell says, "the remains of this city are to be seen  
 " on an eminence above the village of *Karditza*.  
 " The walls are in most places level with the soil,  
 " but in some places enough remains to shew that  
 " they were of the third style of construction: in  
 " the walls of the acropolis are the remains of a  
 " small gate. The view from this spot abounds in  
 " beauty and in interest. The plain of Thebes with  
 " its capital is distinguished towards the south; while  
 " the distance is closed by Parnes and Cithæron. Below the eye is the plain and lake Copais, terminated by the towering heights of Helicon and Parnassus<sup>h</sup>."

Below Acræphium, towards the Copaic lake, was the Athamantian plain, where Athamas is said to have once dwelt. (Pausan. Bœot. 24.) Copæ, which<sup>Athamantius campus.</sup>  
 Copæ.

<sup>h</sup> T. II. p. 54. Gell's Itiner. p. 143.

gave its name to the lake on which it stood, was a small town of considerable antiquity, being noticed by Homer in the catalogue of ships.

Κώπας, Εὐτρυσίν τε, πολυτρήρωνά τε Θίσβην.

IL. B. 502.

Pausanias remarks here the temples of Bacchus, Ceres, and Serapis. (Bæot. 24. Cf. Thuc. IV. 93. Strab. IX. p. 406. and 410. Dicæarch. Stat. Gr. 96. Plin. IV. 7. Steph. Byz. v. Κῶπαι.)

Sir W. Gell points out to the north of *Karditza* or *Acræphia*, "a triangular island, on which are the "walls of the ancient Copæ, and more distant on "another island the village of *Topolias*, which gives "the present name to the lake<sup>i</sup>." And Dodwell speaks of a low insular tongue of land projecting from the foot of Ptoon, and covered with the ruins of a small ancient city, the walls of which are seen encircling it to the water's edge. A summer road or causeway leads to this island through a shallow part of the lake<sup>k</sup>.

Copais palus.

The Copais palus, by which name it is most commonly known, received, as Strabo informs us, various appellations from the different towns situated along its shores. At Haliartus it was called Haliartius lacus. (IX. p. 410.) At Orchomenus, Orchomenius. (Plin. XVI. 36.) Pindar and Homer distinguish it by the name of Cephissus. (Cf. Pausan. Bæot. 24.) Steph. Byz. says it also bore that of Leuconis. (v. Κῶπαι.) That of Copaic, however, finally prevailed, as Copæ was situated near the deepest part of it. It is by

<sup>i</sup> Itiner. p. 143.

<sup>k</sup> T. II. p. 56. The same antiquary speaks of some silver dioboli of Copæ. On one side

is the forepart of a bull with the inscr. ΚΟΠΑΙΩΝ. On the reverse, the Bæotian shield. (Cf. Sestin. p. 45. c. 2.)

far the most considerable lake of Greece, being not less than three hundred and eighty stadia, or forty-seven miles in circuit, according to Strabo. (IX. p. 407.) Pausanias states that it was navigable from the mouth of the Cephissus to Copæ. (Bœot. 24.) As this considerable extent of water had no apparent discharge, it sometimes threatened to inundate the whole surrounding country. Tradition indeed asserted, that near Copæ there stood, in the time of Cecrops, two ancient cities, named Eleusis and Athenæ, the latter was situated on the river Triton, which, if it is the torrent noticed by Pausanias, was near Alalcomenæ. (Strab. IX. p. 407. Pausan. loc. cit.) Steph. Byz. reports, that when Crates drained the waters which had overspread the plains, the latter town became visible. (v. Ἀθήναι.) Some writers have asserted that it occupied the site of the ancient Orchomenus. (Strab. loc. cit. Steph. Byz. v. cit.)

Fortunately for the Bœotians, nature had supplied several subterraneous canals, by which the waters of the lake found their way into the sea of Eubœa. Strabo supposes they were caused by earthquakes. (IX. p. 406.) Their number is uncertain, but Dodwell, who seems to have inquired minutely into the subject, was informed by the natives that there were as many as fifteen. He himself only observed four, one at the foot of mount Ptoos, near Acræphia, which conveys the waters of Copais to the lake Hylika, a distance of about two miles. The other, *Katabothra* as they are called by the modern Greeks, are on the north-eastern side of the lake<sup>1</sup>.

<sup>1</sup> T. II. p. 239.

The Copais palus was especially famed for its eels, which grew to a large size, and were esteemed by the epicures of antiquity.

Οὐ μὲν ἀλλὰ κλέος γ' ἀρετῆς μέγα κάρτα φέρουσι  
Κωπαῖαι, καὶ Στρυμόναι· μεγάλαι τε γάρ εἰσι  
Καὶ τὸ πάχος θαυμασιαί—

ARCHESTR. AP. ATHEN. VII. 53.

We know from Aristophanes that they found their way to the Athenian market, (Acharn.)

Ἰκτίδας ἐνύδρους ἐγγέλεις Κωπαῖδας.

and we are informed by Mr. Dodwell, “that they  
“ are as much celebrated at present as they were in  
“ the time of the ancients, and after being salted  
“ and pickled are sent as delicacies to various parts  
“ of Greece<sup>m</sup>.” Some which were extraordinarily large were offered up as sacrifices, and decorated like victims. (Athen. VII. 50. Cf. Pausan. Bœot. 24. J. Poll. VI. 63.) To the south-east of the Copais is another small lake now called *Likari*, which doubtless answers to the Hylice palus of Strabo. (IX. p. 407.) It derived its name from the small town of Hyle, celebrated by Homer in more than one passage. When speaking of Oresbius, a Bœotian slain by Hector, he says,

Hylice palus.

Ὅς ῥ' ἐν Ὑλῃ ναῖσσκε, μέγα πλούτοιο μεμηλώς,  
Λίμνη κεκλιμένος Κηφισοῖδι· παρ' δέ οἱ ἄλλοι  
Ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες. II. E. 709.

and in describing the shield of Ajax, he observes, it was made by Tychius of Hyle.

Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἥντε πύργον,  
Χάλκεον, ἐπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων,  
Σκυτοτόμων ὄχ' ἄριστος, Ὑλῇ ἐνὶ οἰκίᾳ ναίων·

IL. H. 219.

<sup>m</sup> T. I. p. 237.

its name also occurs in the catalogue:

Οἱ τ' Ἐλεῶν εἶχον, ἢ δ' Ἄλην, καὶ Πετρώνα.

IL. B. 500.

(Cf. Steph. Byz. v. Ἄλῃ. Plin. IV. 7.)

Strabo states that the lake Hylice derived its waters from that of Copæ by means of a subterraneous channel. (IX. p. 407.) This last, as Mr. Dodwell reports, is sometimes called *Senjena*, and is one hour and eleven minutes from Thebes. He observed "several traces and some sepulchres in the bank which rises from the lake: they probably indicate the site of Hyle. The curving line of the lake is prettily broken by abrupt and rocky promontories and barren hills. Its length, including sinuosities, must be near five miles<sup>a</sup>."

We may conclude that Peteon, mentioned by <sup>Peteon.</sup> Homer in conjunction with Hyle, must have been in the same vicinity, as Strabo says it was situated on the road from Thebes to Anthedon. (IX. p. 410. Cf. Steph. Byz. v. Πετρών. Plin. IV. 7. Eustath. ad II. loc. cit.) It is probable that the vestiges of walls and other traces of a town observed by sir W. Gell on his route from Thebes to the lake *Lichari*, may be referred to Peteon<sup>o</sup>.

Strabo places Schœnus, which is also noticed by <sup>Schœnus.</sup> Homer,

Σχοῖνόν τε, Σκῶλόν τε, πολύκνημόν τ' Ἐτewanόν—

IL. B. 497.

about fifty stadia from Thebes on the road to Anthedon; a river of the same name ran through the <sup>Schœnius fl.</sup> town. (IX. p. 408. Cf. Pausan. Arcad. 35. Steph. Byz. v. Σχοῖνοῦς. Plin. IV. 7. Eustath. ad II. loc.

<sup>a</sup> T. I. p. 53. and 54. Gell's Itiner. p. 142.

<sup>o</sup> Itiner. p. 141.

cit.) The site of which is probably occupied by the village of *Morikios*, near the lake *Likari*, where some ruins are visible <sup>P</sup>.

Teumessus  
vicus et  
collis.

Somewhat to the south, and on the road from Thebes to Chalcis, was situated, according to Pausanias, the small town of Teumessus with the hill of the same name, celebrated by the poet Antimachus. (Strab. IX. p. 408. Aristot. Rhet. III. 6, 7. Steph. Byz. v. Τευμησσός.)

It is mentioned by Homer in the Hymn to Apollo, (v. 224.)

Ἐς Μυκαλησσὸν ἰὼν καὶ Τευμησσὸν λεχεποίην.

There were several traditions respecting Teumessus, which may be found in Pausanias, Bœot. 19. (Cf. Anton. Liber. c. 41. p. 285. Hesych. v. Τευμησσός. Poll. VII. c. 5.) Sir W. Gell notices on the road from Thebes to Chalcis, about an hour's distance from the former city, a summit with several vestiges of antiquity, which ought to be referred to Teumessus <sup>†</sup>.

Glissas.

About seven stadia beyond, and somewhat to the left, Pausanias places Glissas, enumerated by Homer in the list of Bœotian towns.

Οἳ τε Πλάταιαν ἔχον, ἥδ' οἱ Γλίσσαντ' ἐνέμοντο.

IL. B. 504.

Aonius  
campus.

It was situated, as Strabo affirms, at the extremity of the plain of Thebes, which he calls Onius Campus, (it should be Aonius <sup>†</sup>), and on mount Hypatus. (IX. p. 412.) Pausanias says it was at the foot of that mountain, and was in ruins when he visited Bœotia. (Cf. Herod. IX. 43. Steph. Byz. v. Γλίσσας. Plin. IV. 7.) Mount Hypatus is now called *Kle-*

Hypatus  
mons.

<sup>P</sup> Gell's Itiner. p. 142.

<sup>†</sup> Itiner. p. 129.

<sup>†</sup> See the French Strabo, t. III. Ecclaire. No. XXVII.



*phto vouni*. On its summit was a temple of Jupiter. (Pausan. Bœot. 19. Strab. IX. p. 412.) Below ran a little stream called Thermodon. (Pausan. loc. cit.) <sup>Thermo-</sup>  
Herodotus also mentions it as flowing between Glis-<sup>don fl.</sup> sas and Tanagra. (IX. 43.)

Καὶ χεῦμα Θερμώδοντος, Ὑψάρνου θ' ὕδαρ.

LYCOPHR. 647.

The Scholiast informs us the Hypsarnus was also a <sup>Hypsarnus</sup>  
Bœotian river. fl.

Proceeding in a north-easterly direction towards Chalcis, Pausanias points out the ruins of Harma, <sup>Harma.</sup> which is said to have derived its name from the fate of Amphiarauis, who disappeared on that spot, together with his chariot and horses. (Bœot. 19.) Strabo informs us, that it was situated in the district of Tanagra. (IX. p. 404. Steph. Byz. v. Ἄρμα.) The remains of Harma were observed by sir W. Gell in his route from Thebes to the Euripus<sup>s</sup>.

Beyond was Mycalessus, an ancient Bœotian town <sup>Mycalessus.</sup> known to Homer.

Θέσπειαν, Γραϊάν τε, καὶ εὐρύχωρον Μυκαλησσόν.

IL. B. 498.

Ἐς Μυκαλησσὸν ἰὼν καὶ Τευμησσὸν λεχεποιήν.

HYMN. APOLL. 224.

We learn from Thucydides that in the Peloponnesian war Mycalessus sustained a most afflicting disaster, owing to an attack made upon it by some Thracian troops in the pay of Athens. These barbarians, having surprised the town, put all the inhabitants to the sword, sparing neither women nor children, since they savagely butchered a number of boys who were assembled in the public school be-

<sup>s</sup> Itiner. p. 130.

longing to the place. The historian affirms that this was one of the greatest calamities which ever befell a city. (VII. 30. Pausan. Attic. 23. Strab. IX. p. 404.) The only remarkable building which it possessed was a temple of Ceres. (Pausan. Bœot. 19. Cf. Steph. Byz. v. Μυκαλησσός. Plin. IV. 7.) Sir W. Gell has the following note on the ruins of this ancient town. "Blocks, and foundations of a temple, " and tombs, possibly the temple of Ceres Mycales-  
"sia. The wall of a city on the left, about three  
"hundred yards. Many traces, probably of Myca-  
"lessus<sup>1</sup>."

Hermæum. The nearest point on the coast was Hermæum, distant, according to Thucydides, sixteen stadia from Mycalessus. (VII. 30. Cf. Liv. XXXV. 50.)

Aulis. More to the north was Aulis, so celebrated in history as the rendezvous of the Grecian fleet, when about to sail for Troy.

Τὰν κολπῶδῃ πτέρυγ' Εὐβοίας,  
Αὐλιν ἀκλύσταν—

EUR. IPH. IN AUL. 120.

Ἐμολον ἀμφὶ παρατίαν  
Ψάμαθον Αὐλίδος ἐναλίας,  
Εὐρίπου διὰ χευμάτων  
Κέλσασα, στενόπορθμον  
Χαλκίδα—

Id. 164.

Οἳ δ' Ὑρίην ἐνέμοντο, καὶ Αὐλίδα πετρήσσαν.

IL. B. 496.

..... ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
Ἦγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι.

IL. B. 303.

<sup>1</sup> Itiner. p. 130. There are Mycalessus, with the legend M. and MT. Sestin. p. 45.

Εὐτ' ἀπλοῖα κενάγγει βαρυ-  
 νόντ' Ἀχαιῶδες λεῶς,  
 Χαλκίδος πέραν ἔχων παλιῖρό-  
 θοις ἐν Αὐλίδος τόποις.

ÆSCH. AGAM. 181.

Strabo remarks, that as the harbour of Aulis could not contain more than fifty ships, the Grecian fleet must have assembled in the neighbouring port of Bathys, which was much more extensive. (IX. p. 403.) From Xenophon we learn, that when Agesilaus was on the point of setting out for Asia Minor to carry on the war against Persia, he had intended to offer up sacrifice at Aulis, but was opposed in this design by the Bœotarchs, who appeared in the midst of the ceremony with an armed force. (Hell. III. 4, 4.) Livy says the distance between Aulis and Chalcis was three miles. (XLV. 27. cf. XXXV. 37. and 50.)

Pausanias reports, that the temple of Diana still existed when he visited Aulis, but that its inhabitants were few, and those chiefly potters. (Bœot. 19. Dicæarch. Stat. Gr. 88. Cf. Plin. IV. 7. Steph. Byz. v. Αὐλίδς.)

The port which Strabo calls Bathys is also no-<sup>Bathys  
portus.</sup>ticed by Diodorus Sic. (XVIII. 713.) it still retains the name of *Vathi*<sup>u</sup>. Sir W. Gell describes it as an excellent harbour formed by two peninsulas advancing on each side, so as to render the entrance sufficiently narrow. Near it is a smaller port, probably that of Aulis itself, and there are vestiges of buildings on one of the peninsulas, but the ruins upon the top of a mountain to the right, and a city running down the south side, are more considerable<sup>x</sup>.

<sup>u</sup> Spon. t. II. p. 319. Dodwell, t. II. p. 154. <sup>x</sup> Itiner. p. 133.

**Cercas.** Near Aulis, according to Suidas, was Cercas, the birthplace of the ancient historian Acusilaus. (Suid. v. Ἀκουσίλαος.)<sup>x</sup> Beyond Aulis, Dicæarchus speaks of a promontory called Emperesium. (Stat. Græc. p. 90.)

**Salganeus.** To the north of this place, and nearly opposite to Chalcis, was a town named Salganeus, so called, as tradition affirmed, from a Bœotian, who served as a pilot to the Persian fleet in its navigation along the Euripus, and who being suspected of treachery was put to death, but the charge having turned out to be false, he was honourably interred on that spot. (Strab. IX. p. 403.) Salganeus was considered as an important post from its commanding the passage of the Euripus. (Diod. Sic. XVIII. 713. Liv. XXXV. 38. and 51. Dicæarch. Stat. Græc. p. 19. Steph. Byz. v. Σαλγανεύς. Ptol. p. 86.) The position of Salganeus probably answers to that of *Kara-Baba*, a modern Turkish fortress, near which sir W. Gell observed a very ancient citadel<sup>y</sup>. Livy states that there was likewise another fortress on the Euripus. (XXXV. 51.)

**Anthedon.** Anthedon was, according to Dicæarchus, about seventy stadia to the north of Salganeus, along a smooth and soft road by the coast, partly inclining towards the sea, and partly on the slope of an inconsiderable hill planted with trees, and well watered. (Stat. Græc. p. 19.) The same writer informs us, that from Thebes to Anthedon the distance was 160 stadia by a cross road open to carriages. The city,

<sup>x</sup> As Acusilaus was an Argive, there must be some error in the text of Suidas; and for πλεσίον Ἀγλίδας, we ought perhaps to

read πλεσίον Ναυπλίας.

<sup>y</sup> Itiner. p. 133. Dodwell, t. II. p. 149.

which is not extensive, is situated on the Eubœan coast. This fact is also apparent from a fragment of Theolytus of Methymna, quoted by Athenæus. (VII. 47.)

Ἀθηδῶν νύ τις ἐστὶν ἐπὶ πλευροῖο θαλάσσης

Ἀτίον Εὐβοίης σχέδον Εὐρίποιο ῥοάων·

Ἐνθεν ἐγὼ γένος εἰμί· πατὴρ δέ με γείνατο Κωπεύς.

The poet is here speaking in the person of Glaucus, the marine god, who was said to be a native of this town. (Cf. Pausan. Bœot. 22.)

Πόντου δ' αὔπνος ἐνσαρουμένος μυχοῖς,

Ἄστῳ σύνοικος Θρακίας Ἀθηδῶνος,

Ἔσται—

LYCOPHR. 754.

Νίσσαν τε ζαθέην, Ἀθηδῶνα τ' ἐσχατόωσαν. IL. B. 508.

“The market-place,” says Dicæarchus, “is planted with trees, and surrounded with a double porch. It is well supplied with wine and provisions, but is deficient in corn, from the soil being poor. Nearly all the inhabitants are fishermen, who derive their subsistence from trading in hooks, fish, purple, and sponges. They grow old in their huts on the sea-shore in the midst of sea-weeds, and are all thin, and red in the face. The very tips of their nails are worn away in their seafaring employment. The greatest part of them are mariners and shipwrights. So far are they from tilling the ground, that they are possessed of none at all. They affirm that they are descended from Glaucus, the sea god, who is said to have been a fisherman.” This place was celebrated for its wine, of which an ancient oracle delivered this opinion :

Πίν' οἶνον τρυγίαν ἐπεὶ οὐκ Ἀθηδῶνα ναίεις,

Οὐδ' ἱερὰν Ὑπέραν, θη· γ' ἄτρυγον οἶνον ἔπινες.

ATHEN. I. 56.

Pausanias informs us that the Cabiri were worshipped at Anthedon; there was also a temple of Proserpine in the town, and one of Bacchus without the walls. Near the sea was the spot called the leap of Glaucus. (Bœot. 22. Cf. Strab. IX. p. 404. Steph. Byz. v. Ἀνθηδών. Plin. IV. 7.) Sir W. Gell reports, that the ruins of this city are under mount *Ktypa*, about seven miles from *Potzumadi*, and six from *Egripo*<sup>2</sup>.

Messapius  
mons.

Above Anthedon, towards the interior of Bœotia, rises mount *Ktypia*<sup>a</sup>, the ancient Messapus, so called, as it was reported, from Messapius, who afterwards headed a colony, which established itself in Iapygia. (Strab. IX. p. 405. Pausan. Bœot. 22.)

Ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ῥόας  
Μεσσαπίου φύλαξι σημαίνει μολόν.

ÆSCH. AG. 284.

Stephanus improperly assigns it to Eubœa. (v. Μεσσαπίον.)

Isos sive  
Nisa.

Strabo notices a spot near Anthedon named Isos, with some vestiges of a city, which was looked upon by many of the commentators of Homer as answering to the Nisa of the poet.

Νίσσαν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατώσαν.

IL. B. 508.

Others, however, identified that town with Nysa on mount Helicon. (Strab. IX. p. 405. Cf. Dicæarch. Stat. Græc. v. 102.) This site is now probably occupied by the small town of *Lokisi*, somewhat north of the ruins of Anthedon<sup>b</sup>.

<sup>2</sup> Itiner. p. 147. The genuine coins of Anthedon are extremely rare, the inscription is A. Those with the legend ANΘΗΔΩΝΙΩΝ, published by

Goltzius, are suspected.

<sup>a</sup> Gell's Itiner. p. 147.

<sup>b</sup> Melet. Geogr. p. 340. c. 1. Gell's Itiner. p. 148.

We must now return to the south of Bœotia, in order to describe what remains of the province in that direction, and which will be comprehended in the districts of Tanagra and Oropus.

Tanagra was a considerable town situated in a <sup>Tanagra.</sup> rich and fertile country on the left bank of the Asopus. Its more ancient appellation was said to be Græa :

Θίσπειαν, Γραιάν τε, καὶ εὐρύχορον Μυκαλησσόν.

IL. B. 498.

Ἄρης παλαιᾷς γέννα, Τεμνίκων πρόμοι,

Γραιᾷν ποθοῦντες—

LYCOPHR. 644.

(Pausan. Bœot. 20. Cf. Eustath. ad Il. loc. cit.) though Stephanus asserts that some writers considered them as two distinct cities, and Strabo also appears to be of this opinion. (IX. p. 403.) Aristotle affirmed that Oropus ought to be identified with Græa. Others again observed, that in the Theban territory there was a spot called Γραιᾶς ἔδος, or Γραιᾶς στήθος, which might be the place alluded to by Homer. (Steph. Byz. v. Τάναγρα. Cf. Polyæn. Strat. II. 1. Xen. Hell. V. 4, 50.) Pœmandria was another name borne by Tanagra in distant ages, as we learn from Strabo, (loc. cit.) and Stephanus, who quotes from Lycophron. (326.)

Ἦν ἐς βαθεῖαν λαιμίσας Ποιμανδρίαν.

Herodotus informs us, that at an early period the district of Tanagra was occupied by the Gephyræi, Phœnicians who had followed Cadmus, and from thence afterwards migrated to Athens. (V. 57. Steph. Byz. v. Γεφύρη.)

An obstinate battle was fought between the Athenians and Lacedæmonians in the vicinity of Tanagra, prior to the Peloponnesian war, when the former, who

had endeavoured to intercept the Lacedæmonians on their return from an expedition into Phocis, were forced to yield to the superior courage and discipline of their enemies. (Thuc. I. 108. Diod. Sic. XI. 283.) Not long after, Myronides, the Athenian general, having defeated the Bœotian forces at Œenophytæ, in the territory of Tanagra, seized upon the latter town, and razed it to the ground. (Diod. Sic. XI. 285. Thuc. I. 108.) The Athenians were again successful in a minor action fought here during the Peloponnesian war. (Thuc. III. 91.) The following description of this city is to be found in Dicæarchus.

“ The town itself is situated on a lofty and rugged  
“ eminence, it is white and chalky in appearance, but  
“ the houses are beautifully adorned with handsome  
“ porticoes, painted in the encaustic style. The sur-  
“ rounding country does not produce much corn, but  
“ it grows the best wine in Bœotia. The inhabit-  
“ ants are wealthy, but frugal, being for the most  
“ part landholders, not manufacturers; they are ob-  
“ servers of justice, good faith, and hospitality, giv-  
“ ing freely to such of their fellow-citizens as are in  
“ want, and also to necessitous travellers; in short,  
“ they seem to shun every thing which looks like  
“ meanness and avarice. There is no city in all  
“ Bœotia where strangers can reside so securely; for  
“ there is no exclusive and over rigid pride exhibited  
“ towards those who have been unfortunate, owing  
“ to the independent and industrious habits of the  
“ citizens. I never saw in any town so little ap-  
“ pearance of any inclination to profligacy, which is  
“ the most frequent source of crime amongst men.  
“ For where there is a sufficiency, the love of gain  
“ is not harboured, and vice is consequently ex-



"cluded." (Stat. Græc. p. 12.) Strabo reports, that in his time Tanagra was one of the few Bœotian towns which preserved any appearance of prosperity and opulence. (IX. p. 403.) Pliny styles it a free city. (IV. 7.)

Pausanias speaks of a temple of Bacchus, in which was a celebrated statue of Parian marble by Calamis, and a triton still more remarkable. There were also temples sacred to Themis, Venus, and Apollo; two were dedicated to Mercury Criophorus, and Promachus, and it is noticed as a circumstance peculiar to the Tanagræi, that these edifices were placed apart from buildings appropriated to civil purposes, and remote from the usual haunts of men. In the forum was a statue of the poetess Corinna, who was a native of their city. (Cf. Ælian. Var. Hist. XIII. 25.) Tanagra, as Pausanias further reports, was famed for its breed of fighting cocks. (Bœot. 20. Cf. Hesych. v. Κολοίφρυξ. Suid. Ταναγραῖοι ἀλεκτορίσκοι.)

The ruins of this town were at first discovered, I believe, by Mr. Cockerell, at *Græmada* or *Grimathi*, near the village of *Skoimandari*; he found there vestiges of its walls and theatre<sup>c</sup>. Mr. Hawkins, in a letter to Dr. Clarke, gives the following accurate account of its topography. "The Asopus is in "winter a muddy torrent, and for eight months of "the year wholly dry. Journeying from Parnes "towards Thebes, soon after leaving the banks of "this river, the plain ceases, and you reach a "gently undulating territory, in which is situ- "ated the Albanian village of *Skoimatari*, inhabited "by forty families. The ruins of Tanagra are at a "spot called *Grimatha*, about three miles to the

<sup>c</sup> Gell's Itiner. p. 134.

" south-west at the end of a ridge of hills, which  
 " extend from thence several miles towards Thebes.  
 " The ground too has a gradual ascent from these  
 " ruins towards the Asopus, and the great plain be-  
 " yond it, which it proudly overlooks, and which I  
 " have no doubt it formerly commanded. There  
 " are no well preserved remains of public edifices or  
 " walls at *Grimathi*<sup>d</sup>." Tanagra possessed a consi-  
 derable extent of territory, and had several smaller  
 towns in its dependence; among these was Eleon,  
 noticed by Homer,

Eleon.

Οἱ τ' Ἐλεῶν' εἶχον, ἥδ' Ἄλην, καὶ Πετρεῶνα—

IL. B. 500.

Strabo says it was so called from its marshy situa-  
 tion. (IX. p. 404, 5. Cf. Herod. 43. Eustath. ad Il.  
 loc. cit. Plin. IV. 7.)

Pharæ.

Pharæ, according to Strabo, was another Tana-  
 græan borough<sup>e</sup>, (IX. p. 405. Cf. Steph. Byz. v. Φα-  
 ραί,) as well as Hyria, mentioned by Homer in con-  
 junction with Aulis,

Hyria.

Οἱ δ' Ἑρίην ἐνέμοντο, καὶ Αὐλῖδα πετρήεσαν—

IL. B. 496.

whence it was supposed to be situated near that  
 town. (Strab. IX. p. 404. Cf. Steph. Byz. v. Ἑρία.  
 Eustath. ad Il. loc. cit.) Near Hyria we must place  
 Chalia, a maritime town of Bœotia, mentioned in  
 conjunction with the former by Theopompus, who  
 is quoted by Steph. Byz. (v. Χαλία.)

Chalia.

Delium.

In the same district was Delium, celebrated for

<sup>d</sup> Clarke's Travels, P. II. s. 3. p. 45. The coins of Tana-  
 gra are abundant, from the early  
 autonomous to the late imperial  
 ones of M. Aurelius and Com-  
 modulus: in the former the epi-

graph is <sup>AT</sup>NA.—TANA.—and TANA-  
 ΓΑΡΑΙΩΝ. Sestin. p. 45.

<sup>e</sup> The inscription on the coins  
 of Pharæ is ΦΑ. and ΦΕ. Ses-  
 tin. p. 45.

its temple dedicated to Apollo, and also for the battle which took place in its vicinity between the Athenians and Bœotians, when the former were totally routed. It was in this engagement that Socrates, according to some accounts, saved the life of Xenophon, or, according to others, of Alcibiades. (Strab. IX. p. 403. Diog. Laert. II. 22. Thuc. IV. 96.) The Athenians, who had seized upon the temple, and fortified it, were soon after besieged by the Bœotians, and compelled to evacuate the place precipitately, on their rampart, which was constructed of wood, being set on fire by an ingenious contrivance of the enemy. (Thuc. IV. 100.) Herodotus reports that Delium was opposite to Chalcis. (VI. 118.) Livy also states that it is close to the sea, and five miles from Tanagra; the strait of the Euripus being in that place less than four miles broad. The troops of Antiochus here attacked and surprised a Roman detachment at the commencement of the war with that monarch. (XXXI. 45. and XXXV. 51. Diod. Sic. Excerpt. 297.) Strabo says Delium was thirty stadia from Aulis. (IX. p. 40. Cf. Pausan. Bœot. 20. Steph. Byz. v. *Δήλιον*.) Some vestiges of this ancient town have been observed by modern travellers near the village of *Dramisi*, on the Euripus<sup>f</sup>.

In the Tanagræan district we must also place CEno-<sup>Æno-</sup>phytæ, where the Athenians gained a signal victory over the Bœotian forces a few years before the Peloponnesian war. (Thuc. I. 108. Diod. Sic. XI. 283.) Poloson, a village which was said to have been the Poloson.

<sup>f</sup> Gell's Itiner. p. 134. Dodwell, t. II. p. 155. Some coins with the inscr. ΔΕ. are ascribed

to Delium by numismatical writers. Sestin. p. 45. c. 2.

Cerycius  
mons.

abode of Atlas; and mount Cerycius, the reported birthplace of Mercury. (Pausan. Bœot. 20.)

Oropus.

From Tanagra to Oropus, situated on the right bank of the Asopus, Dicæarchus reckons thirty stadia. "The road lies through olive plantations, and "a well wooded country, where the traveller is free "from all apprehension of robbers." He styles Oropus "the dwelling-house of Thebes, the traffic of "retail venders, the insurpassable avarice of excise- "men versed in excess of wickedness for ages, ever "imposing duties on imported goods. The gene- "rality are rough in their manners, but courteous "to those who are shrewd; they are repulsive to "the Bœotians, but the Athenians are Bœotians<sup>§</sup>." Xeno, a comic writer, thus satirized the Oropians :

Πάντες τελῶναι, πάντες εἰσὶν ἄρπαγες·

Κακὸν τέλος γένοιτο τοῖς Ὀρωπίοις.

(Dicæarch. Stat. Græc. p. 11.) Oropus, from its situation on the borders of Attica and Bœotia, was a continual subject of dispute between the two people. (Pausan. Attic. 34.) In the Peloponnesian war we find it occupied by the Athenians, (Thuc. II.) but towards the close of that contest we hear of the town being surprised by the Bœotians, who retained possession of it for many years. (VIII. 60.) In consequence of a sedition which occurred there, the Thebans changed the site of the town, and removed it about seven stadia from the sea. (Diod. Sic. XIII. 404.) After the overthrow of Thebes, Oropus was ceded to the Athenians by Alexander. Hence Livy, Pausanias, and Pliny, place the town in Attica.

<sup>§</sup> The meaning perhaps is, the Bœotians as to have lost that the Athenians on this border were so much mixed with their usual characteristics of acuteness and intelligence.

(Liv. XLV. 27. Pausan. Attic. 34. Plin. IV. 7.) but Strabo, (IX. p. 404.) Dicæarchus, (v. 85.) and Stephanus Byz. (v. Ὀρωπὸς) ascribe it to Bœotia. Thucydides says the district in which it was situated was named Piraïce, (II. 23.<sup>b</sup>) but Stephanus appears to have read Graïce; and it is certain that Aristotle and others assigned Græa to the territory of Oropus. (Cf. Strab. IX. p. 404.) Oropus is further mentioned by Herodotus, VI. 100. Demosth. de Pac. p. 63. Diod. Sic. XVIII. 714. Pausan. Ach. 11. Polyb. Frag. XXXIII. Cic. ad Att. XII. 23. Ammian. Marcell. XXX.

“Oropus,” says Dodwell, “is now called *Ropo*, “and contains only few and imperfect ruins. Some “architectural fragments in marble are dispersed “about; and the traces of the acropolis wall may “be discovered on a neighbouring hill<sup>1</sup>.”

Amphiaraus was said to have been swallowed up by the gaping earth, together with his chariot, near that city; and he afterwards received divine honours from the Oropians, who erected a temple to him on the spot, and a statue of white marble. (Pausan. Attic. 34.) The Thebans, however, maintained that the event above mentioned took place in their territory, on the spot called Cnopia; and Sophocles, who is quoted by Strabo, (IX. p. 404.) seems to favour this opinion :

<sup>b</sup> If the reading Πειραιῶν is right, it is probable we ought to substitute in another passage of Thucydides τῆς Πειραιῶς for τῆς πέραν γῆς. (III. 91.) It being there stated that an Athenian fleet having made a fruit-

less attempt upon the island of Melos, sailed afterwards to Oropus, which could not with any truth be described as opposite to Melos.

<sup>1</sup> T. II. p. 156. Spon. t. II. p. 482. Gell's Itiner. p. 66.

Ἐδέξατο βαγεῖσα Θηβαία κόνις  
 Αὐτοῖσιν ὄπλοις καὶ τετραρίστω δίφρῳ.

The temple of Amphiaraus, according to Pausanias, was twelve stadia from Oropus, and not far from the sea, as we are informed by Dicæarchus. The road from Athens to Oropus passed close to it; the same writer affirms that it was well frequented, and provided with many resting places, and good inns, which prevented the traveller from feeling fatigue after his journey. (Stat. Græc. p. 11. and v. 85.) The oracle of Amphiaraus was of considerable antiquity and reputation; it was consulted by Cræsus, and its veracity admitted. (Herod. I. 48.) Mardonius sought also an answer from the hero. (VIII. 134.) Livy speaks of the temple of Amphilochus near Oropus, meaning probably that of Amphiaraus. (XLV. 27.) But it would seem from Pausanias that Amphilochus shared the honours paid to the latter. (Attic. loc. cit.<sup>k</sup>)

Amphiaraus  
 fons.

Near the temple were a fountain and baths named also after Amphiaraus. (Athen. II. 25. Euphor. ap. Steph. Byz. v. Ὠρωπός.)

Delphinium,  
 qui  
 et portus  
 Sacer.

At the mouth of the Asopus was the port, sometimes termed Sacred, but more commonly known by the name of Delphinium. Strabo says it was opposite to Eretria in Eubœa, and about twenty stadia from Oropus<sup>l</sup>.

A few names yet remain to be added to our list of Bœotian towns.

<sup>k</sup> Gell's Itiner. p. 66. Mention is made of a source in a well with ancient blocks near the coast; but the temple pro-

bably stood at *Calamo*, according to inscriptions found there.

<sup>l</sup> Gell's Itiner. p. 66.

Eilesium, mentioned by Homer in the catalogue of ships:

Οἱ τ' ἄμφ' Ἀργυ' ἐνέμοντο, καὶ Εἰλέσιον, καὶ Ἐρυθρὰς—  
IL. B. 499.

(Cf. Strab. IX. p. 406. Steph. Byz. v. Εἰλέσιον, Eustath. ad Il. loc. cit.)—Zæa, a very ancient town of Zæa. Bœotia, according to Herodian, cited by Stephanus Byz. (v. Ζαῖά.)—Eleutheris, near Oropus, founded Eleutheris. by Cothus and Æclus, as Theopompus reported. (ap. Steph. Byz. v. Ἐλευθερίς.)—Ismene, a Bœotian vil- Ismene. lage. (Steph. Byz. v. Ἰσμῆνη<sup>m</sup>.)—Aracynthus, a mountain of Bœotia, whence Minerva was named Aracynthia. (Rhian. ap. Steph. Byz. v. Ἀράκυνθος.)—Aracyn- Aracyn- thus mons. Celæthra, situated near Arne. (Steph. Byz. v. Κε- Celæthra. λαίθρα.)—Metachœum, a fortress between Coronea Meta- chœum. and Orchomenus, noticed by Ephorus, who is cited by Stephanus Byz. (v. Μετάχοιον.)—Nicæa, in the Nicæa. vicinity of Leuctra. (Steph. Byz. v. Νίκαια.)—Pro- Pronastæ. nastæ, a people of Bœotia. (Id. v. Προνάσται.)—Sar- Sardæum mons. dæum, a mountain near the Asopus. (Id. v. Σάρδαιον.)—Traphia, a town of Bœotia, abounding in flocks. Traphia. (Id. v. Τράφεια.)—Philenorium, in the district of Phileno- rium. Arne, so called from Philenor an Ætolian. (Id. v. Φιληνόριον.)

We may conclude our account of this Grecian province with the following extract from Dicæarchus. "The Bœotians thus notice the defects which prevail in each of their cities. They affirm that avarice dwells at Oropus, envy at Tanagra, con-

<sup>m</sup> Sestini cites an unique coin with the epigraph ΙΣΜΗΝΙΩΝ. p. 45.

“tention at Thespiæ, insolence at Thebes, covet-  
“ousness at Anthedon, idleness at Coronea, arro-  
“gance at Plataea, fever at Onchestus, stupidity at  
“Haliartus. These evils have come upon Bœotia  
“from all the rest of Greece; hence Pherecrates  
“says,

“*Ἄν περ φρονῆς εὖ, φεύγε τὴν Βοιωτίαν.*”



## SECTION XII.

# A T T I C A.

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Origin and history of the Athenians—Boundaries of Attica—Topography of Athens, with its harbours and surrounding district—Description of the coast and islands—Interior of the province.

**T**RADITION derived the name of Attica from Atthis, daughter of Cranaus, one of the earliest kings of the country, as we are informed by Pausanias, Attic. 2. Strabo, IX. p. 397. and Apollodorus, III. 13, 5. It is acknowledged, however, that previous to the reign of Cranaus this portion of Greece was called Acte, either from Actæus, one of its most ancient chiefs, or, as Strabo is willing to suppose, from its maritime situation, and great extent of coast. (IX. p. 391. Cf. Harpocrat. v. Ἀκτὴ, Apollod. ap. Steph. Byz. ead. v.) Its more obscure appellation of Mopsopia was deduced from the hero Mopsopus, or Mopsops. (Strab. IX. p. 397.)

Καὶ πᾶσαν Ἀκτὴν ἐξεπύρθησαν δορί,  
Τὰς Μοψοποιοὺς αἰθαλώσασαι γύας.

LYCOPHR. 1339.

(Cf. Schol. ad loc. Steph. Byz. v. Μοψοπία.)

It is well known that the Athenians especially prided themselves on the great antiquity of their race, and their vanity indulged itself in the hyperbolical assertion of being sprung from the earth, universal parent of all things.

..... εἶναι φασὶ τὰς αὐτόχθονας·  
 Κλεινὰς Ἀθήνας οὐκ ἐπέισακτον γένος—

EUR. ION. 589.

(Cf. Isocr. Paneg. Demosth. Fun. Orat. Plat. Menex. Menand. Rhet. I. 15.) By this expression we are probably to understand that they were unable to name the period when their progenitors first settled in the country of which they had so long retained possession; and assuredly the silence of all ancient writers on the subject of their origin must be considered as a corroboration of the antiquity to which they laid claim. Thucydides contents himself with saying that Attica, in consequence of the poverty of its soil, never changed its inhabitants. (I. 2.) But who were these in the first instance? Herodotus asserts, that, when the Pelasgi prevailed in Greece, the Athenians, then named Cranaï, formed part of that widely diffused race; under Cecrops they were called Cecropidæ, and it was not till the reign of Erechtheus that they assumed the appellation by which they are now known in history. (VIII. 44. Cf. Scymn. Ch. v. 558. Eustath. ad Dionys. Perieg. v. 423.) This account would make Cranaus, from whom the name of Cranaus is said to be derived, anterior to Cecrops, whereas Strabo, (IX. p. 397.) Pausanias, (Attic. 2.) and Apollodorus, (III. 14, 5.) regard the latter hero as the more ancient of the two; and yet Apollodorus terms Cranaus αὐτόχθον, as well as Cecrops. Isocrates also seems to confirm the opinion of Herodotus. (Orat. Panath.) Upon the whole then I have no hesitation in preferring the account of that historian, since the very fact of Cecrops having introduced a greater degree of civilization among the Athenians would lead us to as-

sign a less remote period to his reign. It is agreed on all sides that he was the first to collect his scattered subjects, harassed by the incursions of the Aones, Cares, and other neighbouring barbarians, and to establish them in townships or districts. (Philochor. ap. Strab. IX. p. 397. Plut. Vit. Thes.) Pausanias intimates that there were two princes of this name, (Attic. 5.) but we have no further evidence in support of this fact.

It has been asserted also that Cecrops was not a native of Greece, but that he came from Sais in Ægypt, whence he imported the worship of Neith, a goddess of that country, who thus became known to the Greeks under the name of Athena, or Minerva. Let it be observed, however, that this statement rests only on the testimony of such late writers as Suidas, Tzetzes, and the Scholiast to Aristophanes; and though earlier and far more respectable authors seem to establish the fact of the worship of Minerva being derived from Sais, (Plat. Tim. Diod. Sic. I. 25.) it will not follow from thence that Cecrops was an Ægyptian. Herodotus certainly informs us that the Pelasgi borrowed the names of their gods from Ægypt, (II. 51.) and why then may we not suppose that Cecrops was a Pelasgian chief? assuredly the form of his name, like those of Dryops, Dolops, Mopsops, Ellops, and many others of that very early age is truly Grecian; and this is perhaps a safer criterion than the assertions of late scholiasts and grammarians<sup>a</sup>. But whoever Cecrops

<sup>a</sup> Mr. Mitford, however, in his Grecian History is inclined to give implicit credit to the Egyptian origin of Cecrops,

and he quotes several modern writers who are of the same opinion. T. I. c. 1. p. 53. 8vo.

was, it seems universally acknowledged, that Athens, under the name of Cecropia, was indebted to him for her foundation and earliest political institutions :

Αὐτόν τ' ἄνακτα, παῖδα κλεῖνον Αἰγέως  
Καὶ τοὺς σὺν αὐτῷ, δεξιὸν τεταγμένους  
Κίρας, παλαιὰς Κεκροπίας οἰκίτορας.

EUR. SUPPL.

hence also the whole of Attica was at one time called Cecropia, (Eur. Hipp. 34. Ion. 1571. Apollod. III. 14, 1. Plin. IV. 7.) and the Athenians Cecropidæ :

Οὐ καλλινίκους Κεκροπίδας ἔθηκ' ἐγώ.

EUR. PHŒN. 862.

Ταύτην ἔπερσε Κεκροπίδαις κοινῷ δορί.

ION. 296.

Homer makes no mention of Cecrops, but seems rather to ascribe the foundation of Athens to the earthborn Erechtheus, whom other writers name Erichthonius :

Οἱ δ' αἶρ' Ἀθήνας εἶχον, εὐκτίμενον ποτλίεθρον,  
Δῆμον Ἐρεχθῆος μεγάλητορος, ὃν ποτ' Ἀθήνη  
Θρίψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος Ἄρουρα,  
Κὰδ δ' ἐν Ἀθήνῃσ' εἶσεν, ἐφ' ἐνὶ πτόνι νηῆ.  
Ἐνθάδε μιν ταύροισι καὶ ἄρνεσις ἰλάονται  
Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν.

IL. B. 547.

Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
Πόντον ἐπ' ἀτρύγετον ἴλιπε δὲ Σχερίην ἐρατεινήν.  
Ἰκετο δ' ἐς Μαραθῶνα, καὶ εὐρυάγχιαν Ἀθήνην,  
Δύνε δ' Ἐρεχθῆος πυκινὸν δόμον.

OD. H. 81.

Agreeably to this statement Herodotus affirms that it was not till the reign of Erechtheus that his subjects took the name of Athenians. (VIII. 44.) I pass over the reigns of Amphictyon, Pandion, and Ægeus, since they appertain rather to mythology

than history; and it is only from Theseus, the son of the latter, though he too belongs doubtless to the heroic age, that the political existence of Athens begins to assume a more definite character. Attica, which, according to the arrangement introduced by Cecrops, was divided into twelve small districts, independent of each other, and therefore constituting a weak and inefficient state, received a new and far better form of government under the direction of this wise and energetic prince. He abolished all subordinate magistrates and courts of justice throughout the several districts of Attica, and concentrated the whole of the legislative and judicial power into one focus. Athens thus became the seat of empire and commerce, for which it was so well calculated from its advantageous position. Theseus, in order to strengthen the civil bond of union by which his subjects were now united, further established a religious festival, named Panathenæa, in honour of Minerva, which was celebrated in the capital, and became the means of bringing together all the inhabitants of Attica at one stated period of the year. (Thuc. II. 15. Plut. Thes. Xenoph. Cyn. 1. Strab. IX. p. 397.) Thus Athens, though possessing a territory far inferior in extent and fertility to Thessaly, Bœotia, and many of the Peloponnesian states, through the judicious measures adopted by Theseus, became at this early period one of the chief powers of Greece, surpassing all the rest in civilization and refinement. (Thuc. I. 6.) The successor of this prince was Menestheus, who commanded the Athenians at the siege of Troy, and is celebrated by Homer as the best tactician of the age:

Τῶν αὐθ' ἡγεμόνευ', υἱὸς Πεπεῶο, Μενεσθεύς.  
 Τῷ δ' οὕτω τις ὁμοῖος ἐπιχθονίων γένετ' ἀνὴρ,  
 Κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας. IL. B. 552.

Εὖρ' υἱὸν Πεπεῶο, Μενεσθῆα πλῆξιππον,  
 'Εσταότ' ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς. IL. Δ. 327.

Sometimes the poet designates the Athenians by the name of Ionians :

Ἐνθα δὲ Βοιωτοὶ, καὶ Ἰᾶνες ἑλκεχίτωνες. IL. N. 685.

This appellation was derived, as it is said, from Ion, the grandson of Hellen, and was more usually applied to the great Hellenic family, of which they only formed a part. (Thuc. III. 104. Herod. I. 143. Strab. IX. p. 391.)

The line of Athenian monarchs terminates with Codrus, the son of Melanthus, a Messenian chief, whose services in war had procured for him the throne of Athens; and thenceforward the government of chief magistrates, named Archons, was adopted. Medon, the son of Codrus, first assumed that office, which lasted for life; while his brothers, Androclus and Neleus, were appointed to establish in Asia Minor a colony, which extended the name of Ionia to the shores of that rich and fertile country, B. C. 1044. (Herod. I. 142. Thuc. I. 12. Pausan. Ach. 2. Strab. XIV. p. 632.) The succession of perpetual archons lasted for 315 years, terminating with Alcmaeon, the thirteenth from Medon. On his death it was decreed that the magistracy should be held for ten years only; after it had been enjoyed, however, under this limitation by six archons, another change was effected, by which the period was reduced to one year, the number of magistrates being then raised to nine. Of these the

first was properly the archon, or, as he was sometimes called, eponymus; the second was distinguished by the title of king, and presided more especially over religious matters, while the archon eponymus undertook to discharge the civil functions of the state. The third archon, as his name of polemarch implies, had the sole management of military affairs, and the supreme command when the army took the field. The remaining six, who were distinguished by the title of thesmothetæ, like the prætors at Rome, watched over the administration of justice, and pronounced judgment in all causes of a criminal nature. The power of making laws was vested in the assembly of the people, convoked by the council of archons, who might properly be said to constitute the executive government. The laws of Draco, which were not long after introduced, are supposed to have been directed solely to the improvement of the penal code at Athens, but their excessive severity appears to have rendered them of little avail in removing the evils which they were designed to remedy. Discontent and discord increased, and Athens had become a prey to faction, when Solon appeared, by whose superior wisdom in legislation peace and tranquillity were restored to the state. Having first relieved that portion of the population most burdened with penury and debts by new financial arrangements, and repealed the laws of Draco, he proceeded to institute a new classification of all the inhabitants of Attica, subordinate however to the old division into four tribes, established under the dominion of kings. Each tribe was now divided into three curiæ, and each curia again into thirty families.

This arrangement, it should be observed, was quite distinct from that of the tribes into demi or villages, which was rather a local than a political distinction. Again, Solon instituted a census of the whole population of Attica, by which it was divided into four classes, the three first of which were made up of those citizens who possessed a certain income, and from which alone the annual magistrates and officers of the state could be chosen. Of these the first class was composed of such persons as possessed a revenue arising from land produce of 500 Attic medimni, the second of 300, the third of between two and three hundred. The military service of the two first classes was confined to the cavalry, and each individual was expected to maintain a horse at his own expense; hence the name of ἵππεῖς, which is frequently assigned to them. The third class, who were designated as Zeugites, were obliged to serve as heavy-armed infantry, or ὀπλίται, for which purpose they were bound to furnish themselves with the necessary arms and accoutrements. The remaining citizens, whose revenue fell short of 200 medimni, were included in the fourth class, under the name of thetes, and were called upon to serve either the army or fleet as occasion required. The right of election belonged to all in common, as well as a free and equal vote in the general assembly of the people; and as the fourth class was by far the most numerous, this privilege produced a decided preponderance in favour of the democratic party. Solon next formed a council, consisting at first of four hundred members, which was subsequently raised to five hundred, under which name it is better known in history. The individuals who com-



posed this assembly were to be chosen by lot ; they were bound also to submit to a rigid scrutiny of their previous conduct and character on the part of the electors. When the tribes had been increased to ten, each furnished fifty members to the council, and these for the space of thirty-five days assumed in turn the title and office of prytanes, or presidents of the council. It was the chief business of this state assembly to discuss and propose measures, which afterwards became subjects of debate, and were approved or rejected in the general meeting of the people. The business of the latter assembly was regulated in some degree by the superintendence of nine Proedri, one of whom was called Epistates, or president ; besides these, there were eleven officers, named nomophylaces, or guardians of the laws, whose office was to point out to the assembly whatsoever might have a tendency to subvert the constitution and existing laws.

Solon fully restored to its former power the ancient court of Areopagus, and in some instances even increased it : hence he is said by some to have been the founder of this tribunal, the members of which were chosen from those who had served the office of archon without reproach : when elected, they retained their functions for life.

The jurisdiction of this court appears to have been partly of a judicial and partly of a censorial nature. It took especial cognizance of capital offences ; and its authority exceeded in some cases even that of the popular assembly, since it possessed the power of pardoning or condemning those on whom the people had passed a contrary sentence. The Areopagus presided over the morality, industry, and

good conduct of all the members of the state; but its vigilance was more particularly directed to the education of the youthful members of the community, all parents being compelled by its authority to educate their children in a manner suited to their condition in society<sup>b</sup>. Such were the principal features of the new regulations and legislative enactments framed by Solon; under which Athens might have risen to prosperity and greatness, had not the baneful influence of tyranny, as it were, checked in the germ the prospect of that rich harvest which the Athenian sage might have hoped to reap from his prudent and well-digested plans. Attica was at this time divided into two parties, that of the maritime county, headed by Megacles, chief of the Alcmaeonid family, and that of the plains, commanded by Lycurgus, son of Aristolaides. The ambitious Pisistratus took advantage of this state of affairs to place himself at the head of a third division, composed of the inhabitants of the highlands, and, having imposed upon the credulity of the people by a feigned story of an attack made upon him by his adversaries, from which he narrowly escaped with his life, obtained a body guard, and seized upon the citadel. Athens was thus deprived of its liberty, and Pisistratus became the tyrant or sovereign of his country. (Herod. I. 59. Plut. Vit. Solon.) We are assured, however, that he effected no change in the constitution formed by Solon; the same magistrates, councils, and courts of judicature were at least nominally, if not effectually retained, and the

<sup>b</sup> The above slight sketch of the Athenian republican constitution is chiefly taken from Ubbo Emmius and Potter, to whom the reader must be referred for authorities.

Athenians themselves are said to have been so well pleased with the usurper's rule, that all the arguments and entreaties of Solon were ineffectual in rousing them to attempt the recovery of their liberty. (Plut. et Diog. Laert. Vit. Solon.)

After the death of this great legislator, Pisistratus experienced a temporary reverse, and was banished from Athens in consequence of Megacles and Lycurgus, the leaders of the two other factions, having united against him. Not long after, however, a reconciliation took place with Megacles, and by his assistance he was enabled to return to the city, where he was received with acclamations, and re-instated in all his power. (Herod. I. 60.) But on a second quarrel with that individual, whose daughter he had married, and had treated, as it is said, with disrespect, Pisistratus was again compelled to leave his country, and retire to Eubœa: there he remained for ten years, during which time he employed himself in forming alliances and connections with different states, especially Thebes and Argos, by which he was enabled to raise a force sufficient to overpower his adversaries, and to recover his lost dominion, which he now retained for the remainder of his life, having conciliated the esteem and favour of all parties by the mildness and wisdom of his administration, which in many instances might be considered as highly beneficial to his country. (Plut. de Ser. Num. Vind. p. 551.)

His sons Hippias and Hipparchus succeeded apparently without opposition to the power and influence so long enjoyed by their father, and which they now shared between them. Hipparchus is stated by Plato to have been the eldest of the brothers,

while Thucydides affirms that he was the youngest. Herodotus calls him the brother of the tyrant Hippias. (Plut. Hipparch. Thuc. I. 20. VI. 54. Herod. V. 55.) He possessed many of his father's virtues, and, like him, was a great patron of science and literature. Hippias also was diligent and assiduous in the administration of affairs, and in watching over the interests of the state. Thucydides commends both for the encouragement they held out to every kind of moral and intellectual improvement. (IV. 54. Plut. Hipparch. Ælian. Var. Hist. VIII. 2.) Herodotus, however, affirms that their government was decidedly a tyranny, though he allows that its severity and restraint upon liberty increased much more after the death of Hipparchus, which, as is well known, occurred by the hands of Harmodius and Aristogeiton, though the motives and circumstances of the act are variously reported by the writers of antiquity. (Herod. V. 55. Thuc. VI. 54. Plut. Hipparch. Aristot. Polit. V. 10. Pausan. Attic. 23.)

Not long after this event, the Lacedæmonians, at the instigation of the oracle of Delphi, over which the Alcæonidæ exercised considerable influence, invaded Attica for the purpose of expelling the family of Pisistratus. Hippias, however, secure within the walls of Athens, would have braved all the attacks of the enemy, if his own children, and those of his kinsmen, had not accidentally fallen into their hands. It was this unforeseen accident which compelled Hippias to surrender Athens to Cleomenes king of Sparta, and to evacuate its territory. He himself retired to Sigeium, which had been for some time in the possession of his family. (Herod. V. 65.)

Athens was now restored to independence, but remained still a prey to civil dissensions. At the head of one party was Cleisthenes, chief of the Alcmaeonid family, who always favoured the democracy, and had for that purpose caused the tribes to be increased from four to ten; while the other, which might be called the aristocratical faction, was led by Isagoras, who was openly supported by Cleomenes and the Lacedaemonians. By their aid Isagoras obtained a temporary advantage over his adversary, and forced him to withdraw from the city; but when Cleomenes proceeded to banish several Athenian families, and even to abolish the council of Five Hundred, a tumult was raised, which ended in his being compelled to evacuate the Attic territory with his Spartan followers, together with Isagoras, leaving Cleisthenes and the Alcmaeonidæ in quiet possession of the influence and authority which had been the object of their contention. (Herod. V. 66. et seq.) From this period Herodotus dates the commencement of all the greatness of Athens. The energies of the republic, which had so long lain dormant, were now suddenly called forth, upon finding itself threatened on one side by an irruption of the Lacedaemonians and their allies, headed by Cleomenes, who thirsted for vengeance; on another by the Bœotians; and, lastly, by the Chalcidians of Eubœa. Fortunately the representations of the Corinthians, supported by Demaratus, the colleague of Cleomenes, induced the Spartans to withdraw, which left the Athenians at liberty to turn their arms against the Bœotians, whom they defeated in battle; then, crossing over into Eubœa on the same day, they vanquished the Chalcidians, and occupied their territory with

four thousand Athenian citizens. (Herod. V. 7. 8.) It was at this juncture that Aristagoras arrived at Athens to solicit the aid of the republic in behalf of the Ionian colonies, then in an open state of revolt against the Persian monarch. He succeeded in obtaining for this purpose twenty galleys, which, as Herodotus emphatically observes, proved the occasion of that destructive war which afterwards arose between the Greeks and Persians. (Herod. V. 97.) The burning of Sardis was the only exploit in which the Athenians contributed to the support of the Ionian cause, being soon after driven back to their ships by the superior forces of the enemy, and compelled to reembark with loss. (Herod. V. 102.) When Darius had effectually quelled the revolt in Ionia, and the other provinces of Asia Minor, he directed all his thoughts to avenge this flagrant aggression on the part of the Athenians and Eretrians. An immense armament was in consequence fitted out, under the command of Datis and Artaphernes, with orders from the Persian king to destroy the offending cities, and to bring away their inhabitants in chains. The fleet accordingly sailed from Ionia, and, having, during its passage through the Ægæan, reduced the Cyclades under the dominion of Darius, arrived off the coast of Eubœa. Eretria, after a resistance of some days, fell into the hands of the Persians, who, after burning the temples, and reducing the inhabitants to slavery, crossed over to the coast of Attica, and disembarked their troops at Marathon, under the direction of Hippias, who accompanied the expedition, with a view of regaining, through the powerful intervention of Darius, the sovereignty of his native city. These hopes

were however rendered vain by the splendid victory of Marathon, which must ever stand unrivalled in the annals of history for the daring and patriotic courage which urged to the enterprise, and the spirit and prowess with which it was achieved. This brilliant success obtained by the Athenians not only served to rescue their city from all dread of the invaders, but set an example to Greece, which was not forgotten in the momentous struggle in which it was soon after engaged with the more formidable armament of Xerxes. (Herod. VI. 119.) But the conduct of the Athenians towards their general Miltiades, who led them to battle and victory on that great day, must ever tarnish the fame they then so justly acquired: this trait, together with others of a similar nature, compels us to form a very unfavourable estimate of the character of that people in regard to generous feelings and gratitude for services received. (Herod. VI. 132. Corn. Nep. Vit. Miltiad.) The preparations made by Xerxes to effect the complete subjugation of Greece, soon called for fresh exertions on the part of Athens. The attention of the state was now, by the able advice of Themistocles, more especially directed to naval affairs, in which they had as yet but little experience. The only power they had hitherto been engaged with in maritime warfare was the small island of Ægina, whose fleets had on more than one occasion obtained decisive advantages over the less skilfully directed galleys of Athens. In order to cope with this enemy, Themistocles, who had risen to considerable distinction among his countrymen, proposed that the sums arising from the silver mines of Laurium should be appropriated to the construction of

200 triremes; and this measure, which had been approved of and carried into execution, proved in fact the safeguard of Greece, since the fleet of Athens became the rallying point around which all the maritime forces of the country assembled. Herodotus indeed plainly declares, that, had it not been for Athens, Greece must have been lost, since no attempt would have been made to oppose the enemy by sea, if that republic had not set such a noble example to the other states. Next to the gods, therefore, it is to the Athenians, says the historian, that the defeat of the Persian monarch must be attributed. (VII. 139.) How much this victory was owing to the great talents and energy of Themistocles is well known, both from the unanimous voice of the confederate Greeks, who awarded to him the palm of merit, and from the peculiar honours bestowed upon him by the Lacedæmonians. (Herod. VIII. 123.) Well therefore might an Athenian ambassador boast, in addressing a Peloponnesian assembly, that they had furnished three of the most essential requisites for the victory of Salamis: the greatest number of ships; the readiest zeal and courage; and Themistocles, who might be fairly said to be the chief instrument of their success. (Thuc. I. 73.) Nor was their conduct less noble and magnanimous, when urged by Mardonius to submit to the powerful army under his command, upon terms sufficiently advantageous and honourable to all but the conquerors of Salamis. Notwithstanding the little hope they possessed of making any effectual defence, or of obtaining aid from the rest of Greece, they boldly answered the Persian, that as long as the sun proceeded on the same course, they would



never come to any arrangement with Xerxes, but, relying on the assistance of their gods and heroes, whose temples and images he had profaned and burnt, would persist in avenging their wrongs and resisting his aggressions. (Herod. VIII. 143.)

Compelled once more to abandon their city, they retired to Salamis, where they again rejected the last offers of Mardonius, and from whence they submitted to behold the total destruction of whatever buildings either sacred or profane had been spared by Xerxes in the former capture of Athens. (Herod. IX. 13.) But the day of retribution came, and the victories of Plataea and Mycale added fresh glory to that which had already been so plentifully earned by the Athenian soldiers. The last of these engagements wrested the Ionian colonies from the grasp of Persia; and by the exertions of the confederate fleet, led by the Athenians, the islands and the cities of the Hellespont soon recovered their freedom. (Herod. IX.) The supineness of the Lacedæmonians in abandoning to the Athenians the final prosecution and termination of the war, together with the zeal and perseverance of the latter, are justly looked upon by Thucydides as having paved the way for their subsequent maritime ascendancy. (I. 75. et seq.) A naval confederacy was formed, of which Athens naturally took the lead, for mutual defence and protection against the common enemy; and an annual sum was agreed to be raised throughout the different allied states for the purposes of war; a certain contingent in men and ships was also to be furnished by each island or republic; and, as in process of time the latter service became irksome and oppressive to the listless islanders

and Ionians, they preferred commuting their quota of galleys and sailors into one of money, and thus became in fact the tributaries of Athens, instead of independent associates and allies. (Thuc. I. 96. et seq.) Hence arose also that powerful dominion which awakened at length the jealousy of the Lacedæmonians, and finally led to the desperate struggle for ascendancy between the two states, usually termed the Peloponnesian war. Following Thucydides in his rapid but most instructive sketch of the events which intervened between the conclusion of the history of Herodotus and the commencement of his own, we view Athens, by the masterly policy and counsels of Themistocles, effectually baffling the artful designs and machinations of Sparta to check its restoration, and proudly rising from a ruined and defenceless state to one of strength and importance. This was the last, and perhaps the most beneficial service which that great man was enabled to render to his country. (Thuc. I. 89. et seq.) By the valour and able conduct of Cimon the Persians were driven from the Thracian Chersonnese, and vanquished by sea and land near the river Eurymedon in Cilicia. (Thuc. I. 100. Plut. Vit. Cimon.) The Naxians, who attempted to detach themselves from the confederacy, were besieged, and compelled to surrender, and thus became subject to Athens. Thasus was in like manner conquered. (Thuc. I. 99. et seq.) Eion, on the Strymon, was also taken, and a colony established in the country of the Edones. The failure of the expedition undertaken to support the rebel Inarus in Egypt, was the only interruption to this series of successes. The loss of the Athenian fleet on that occasion was however after-

wards compensated by a complete victory gained over the Æginetans, their early rivals, which led to the final subjugation of the island. The Corinthians too, in an attempt to make a division in favour of Ægina, were routed with considerable loss. (Thuc. I. 102. et seq.) The Athenians, though defeated at Tanagra in a general engagement with the Lacedæmonians, were completely successful against the Bœotians at Œnophytæ, under the command of Myronides, which victories placed the whole of the enemy's territory for a time at their disposal. (Thuc. I. 108.) Naupactus was now wrested from the Locri-Ozolæ, and received a colony of the Messenians, who had capitulated at Ithome; and Delphi, which had been alienated from the Phocians by a decree of the Lacedæmonians, was restored by force of arms to that people. (Thuc. I. 112.) The Athenian republic may be looked upon as having at this period attained the summit of its power and influence in Greece, as its sway extended over Bœotia, Phocis, Megaris, and Locris; all Eubœa, and the islands of the Ægæan, with scarcely any exception, owned its authority. The cities of Asia Minor, of the Hellespont and Chersonnese, had long been tributary, and, together with the mines of Thasus and Thrace, proved the most valuable source of revenue to the commonwealth.

Under the administration of Pericles, who was left without a rival by the death of Cimon, the energies of the Athenian government were fully developed, without giving occasion to those excesses which so often arise where the democratical principle is carried to its height; but this result is solely to be attributed to his superior management, and

the influence he exercised over the minds of his countrymen by the superiority of his genius and talents. Such was the art with which he governed the fickle and turbulent populace of Athens, that, when seeming to bow to the sovereignty of the people, he in fact retained all the power in his own hands, and really led, when he only appeared to follow. As during his administration Athens had become the most powerful state in Greece, so was it rendered by his taste and magnificence the fairest of cities, and its inhabitants the most refined and civilized people of the ancient world. His discerning mind foresaw the only danger which threatened the prosperity of his country. He felt that Athens could only be great and powerful to a certain extent, and that extent he was aware it had already reached. From the Peloponnesian confederacy he apprehended no serious evil, but he dreaded rather the ambitious views of the Athenians, and their thirst for universal empire, which nature had denied to them. Pericles, now perceiving that war was inevitable, prepared his fellow-citizens for the struggle in which they were about to be engaged, and, after laying before them the extent of their resources, assured them they must finally prove victorious, if they avoided all conflict with the enemy by land, and were careful to preserve the empire of the sea, their proper element. (Thuc. I. 40. et seq.) At this period, according to his own statement, the annual revenue of Athens amounted to 600 talents from their tributary states alone. In addition to which, there was in the treasury the sum of 6000 talents of silver in coined money, and about 500 talents of uncoined gold and silver, which might, in

case of necessity, be collected from public and private offerings, and from the spoils taken from the Medes. The statue of Minerva, which was cased in solid gold, could also furnish forty talents weight of that metal, the value of which may be estimated at more than 150,000 pounds sterling of our money.

The military force of the republic consisted of 13,000 heavy-armed soldiers ready for active service, besides 16,000 who were to be employed in manning the walls of the city, and in the defence of the different fortresses throughout Attica. The cavalry amounted to 1200 horsemen; there were also 1600 bowmen, who fought on foot. Of ships they had 300 triremes fully equipped and fit for sea. Such were the resources of the commonwealth at the commencement of the war, (Thuc. II. 13.) which was hastened by the alliance of Athens with Corcyra, and the pretended injury sustained by the Corinthians in regard to Potidæa; but these events are justly considered by the great cotemporary historian as being rather pretexts for the jealousy of the Lacedæmonians, than the real causes of hostility. (Thuc. II. 118.) Attica, as Pericles had predicted, was soon invaded by a numerous Peloponnesian army; and the Athenians, who beheld from their walls the ravages committed by the enemy, were loud in their complaints against Pericles for restraining their impetuosity and thirst for vengeance. The plague, with all its horrors, was soon added to the evils of war, and increased its calamities in a tenfold degree. The Athenians in their distress would gladly have submitted to the enemy, but the firmness of Pericles, who, conscious of his integrity and the wisdom of his plans, braved all

the fierceness of their anger, preserved the state in that hour of peril. This consummate statesman was cut off in the midst of his glorious career, and in the prime of life, by the pestilent disorder which desolated Athens; but he had the consolation of bidding farewell to his country while its honour was yet unsullied, and with the cheering hope of ultimate success and victory.

In vain did the Peloponnesians repeat their attacks; they could neither shake the constancy of the Athenians, nor detach any of their allies or dependants from their allegiance. The Athenian galleys, in return, laid waste the Peloponnesian coasts, and often succeeded in routing parties of the inhabitants who were sent out to oppose them. The Spartans, it is true, effected the destruction of Plataea, but they met with signal defeats in Acarnania and Amphilochia; and in the Crissæan gulf their attempts to cope with the more experienced fleets of the rival city were attended with no better success. (Thuc. II. et III.) These repeated disasters, added to those of a later period at Pylos and in the island of Sphacteria, decidedly turned the scale of war against them, and they were at length forced to sue for peace. (Thuc. IV.) Although the valour and success of Brasidas, and the defeat of the Athenians in Boeotia, restored in some degree the balance between these two contending powers, the Spartans gained no ground in their great object of crushing, or, at least, humbling their powerful rival, for, if we except Amphipolis and some of the Chalcidic towns, Athens had not lost a single dependency, but seemed rather to have established her empire more firmly by the conflict. (Thuc. IV. et V.)

While Sparta was involved in a fresh war with its former allies and dependants, the Eleans and Mantineans now leagued with Argos ; Athens, herself contributing but a small force to the formidable coalition she had created, enjoyed a perfect state of tranquillity and repose, which soon repaired the losses occasioned by war and disease. The gigantic projects of conquest, however, with which Alcibiades, now rising to eminence and fame in the republic, inflamed the minds of his countrymen, led them to renew a war which might still have terminated favourably, had they adhered to the policy recommended by Pericles and Nicias. But Sicily proved a rock against which their resources and efforts were fruitlessly expended. And Sparta, who furnished but a commander and a handful of men for the defence of Syracuse, soon beheld her antagonist reduced by a series of unparalleled misfortunes to a state of the utmost distress and weakness.

The accustomed procrastination of the Spartans, and the timid policy to which they ever adhered, alone preserved Athens in this critical moment, or at least retarded her downfall. Time was allowed for her citizens to recover from the panic and consternation occasioned by the news of the Sicilian disaster, and, instead of viewing the hostile fleets, as they had anticipated, ravaging their coasts and blockading the Piræus, they were enabled still to dispute the empire of the sea, and to preserve the most valuable of their dependencies. (Thuc. VIII.) Alcibiades, whose exile had proved so injurious to his country, since it was to his counsels alone that the successes of her enemies are to be attributed, now interposed in her behalf, and by his intrigues

prevented the Persian satrap, Tissaphernes, from placing at the disposal of the Spartan admiral that superiority of force which must at once have terminated the war by the complete overthrow of the Athenian republic. (Thuc. VIII.)

The temporary revolution which was effected at Athens by his contrivance also, and which placed the state at variance with the fleet and army stationed at Samos, afforded him another opportunity of rendering a real service to his country by moderating the violence and animosity of the latter. (Thuc. VIII.) The victory of Cynossema and the subsequent successes of Alcibiades, now elected to the chief command of the forces of his country, once more restored Athens to the command of the sea, and, had she reposed that confidence in the talents of her general which they deserved, and her necessities required, the efforts of Sparta and the gold of Persia might have proved unavailing. But the second exile of Alcibiades, and still more the iniquitous sentence which condemned to death the generals who fought and conquered at Arginusæ, sealed the ruin of Athens, and the battle of Ægos Potamoi at length terminated a contest which had been carried on with scarcely any intermission, during a period of twenty-seven years, with a spirit and animosity unparalleled in the annals of warfare. Peace was now granted to the Athenians, on condition that their long walls should be demolished, their ships of war given up to the victors, with the exception of twelve, that they should recall all their exiles, and take part in all the Lacedæmonian expeditions. (Xen. Hell. II.) The tyranny of the Thirty, established and upheld by Sparta, completed the miser-



able degradation to which Athens was now reduced ; her most illustrious citizens were put to death, or forced to fly, and cruelty and iniquity seemed to have established their abode in this once flourishing city, when the bold enterprise of Thrasybulus crushed these oppressors of his country, and raised once more his native city to independence, if not to her former rank, among the states of Greece. (Xen. Hell. II.)

A formidable coalition was now formed in Greece, against the supremacy of the Lacedæmonians, by the intrigues and gold of Persia, whose fleet, commanded by Conon, in one decisive victory destroyed the Spartan navy, and thus afforded Athens the means of again acquiring its former maritime ascendancy. (Xen. Hell. IV. 4, 6. Isocr. Evagor. p. 306.) By the influence of Conon over Pharnabazus, the Persian satrap, the long walls of the city were rebuilt, and its dominion over the islands of the Ægæan reestablished. Thus, restored to dignity and empire, we find Athens successfully maintaining the balance of power between the contending states of Bœotia and Sparta, uniting her arms with either party, as each seemed to require her aid, by which means both were prevented from becoming formidable to the liberties of Greece. She could still boast of brave and able commanders, such as Iphicrates, Chabrias, and Timotheus, who maintained the fame of their city both by land and sea, and rendered its alliance or enmity equally to be desired and dreaded. (Hell. IV. V. et VI.) Pressed by the Bœotians in Peloponnesus itself, the power of Sparta was now fast declining, and, after the erection of Megalopolis, the restoration of Messene, and the defeat

of Mantinea, it sunk never to rise again. Bœotia likewise, which owed all her momentary strength and power to the abilities and conduct of Epaminondas, being left by the death of that great commander without a pilot, soon returned to that obscurity from which she had but lately emerged. Athens was thus left apparently in possession of the field, and might perhaps have regained that proud eminence which she had occupied in the days of her greatness, if a more formidable antagonist, destined to be the arbiter of Greece, had not now entered the lists against her. This was Philip of Macedon, whose extraordinary talents and rising power soon attracted the attention of all Greece. Exhausted as that country was by internal warfare and civil dissensions, never was there a more favourable opportunity for an ambitious mind to aim at universal supremacy, than that which now presented itself to the Macedonian king; but Athens, roused by the vehemence and energetic eloquence of Demosthenes, alone ventured to oppose this formidable foe, and to contend, not for dominion only, but for independence. Noble and generous, however, as was the attempt, it was destined to prove unsuccessful; the days of Athenian greatness were gone by, the resources of the state were impaired, the energy of the government weakened, and Athens possessed neither statesmen to direct her counsels, nor captains to lead her armies to battle. Corruption and the seeds of decay had already penetrated to the heart of the tree, and caused it to wither. Stripped of all her best possessions in Thrace and the Chersonnese, her navy gone, and her treasury exhausted, Athens beheld the enemy approaching her territory; but the spirit

of her citizens was yet unbroken, and as the voice of Demosthenes thundered in their ear, hurling defiance on the foe, they manfully obeyed their country's call, and marched to battle. The day of Chæronea decided the fate of Athens; but still the struggle was glorious, and it may be said to shed a parting lustre over the fall of the liberties of Greece, which thenceforth became enslaved by Macedon. The death of Alexander indeed once more roused the spirit of the Athenians, and, had they been seconded by the other states, the whole country might have been freed from the Macedonian yoke, since it is to their exertions that the first brilliant successes of the Lamiac war are, mainly to be attributed. Antipater, however, finally prevailed, and, on the termination of hostilities in Thessaly, advanced to Athens, which surrendered without resistance.

The clemency and conduct of the Macedonian general on this occasion was worthy of his high character. He is said to have restored the laws of Solon to their ancient form, with such alterations only as were calculated to moderate the democratical spirit of the constitution. Those who possessed more than 2000 drachmæ were admitted to vote at elections, and were themselves eligible to the different magistracies; while those who had less than that sum were considered as turbulent and disorderly persons. Of this description there were about 22,000, who were allowed to migrate, and withdrew to Thrace. (Diod. Sic. XVIII. 637.) After the death of Antipater an attempt was made by Polysperchon to restore the constitution to its former state, but he was soon expelled from Athens by Cassander, who formed a nominal alliance with the

Athenians, though in fact he held them in complete subjection by placing a garrison in Munychia. The census of Antipater was then changed to ten minæ, or 1000 drachmæ. Cassander now appointed Demetrius Phalereus as chief magistrate or governor of the city, a man of noble birth, and deservedly esteemed for his great talents and virtues. He is said to have so ingratiated himself with the people during his administration, that no less than 300 statues were erected in his honour. (Strab. IX. p. 398.)

Demetrius Poliorcetes, then at war with Cassander, arrivèd, however, not long after with a considerable fleet off the Piræus, which he entered without resistance, and having issued a proclamation, in which he declared that his sole object was to restore liberty to Athens, he was greeted with acclamations by the people as their deliverer and benefactor. Statues of gold were voted to him, as well as to his father Antigonus, which were placed next to those of Harmodius and Aristogiton, while such as had been erected in honour of Demetrius Phalereus, who had fled from the city during the tumult, were broken in pieces, and he himself was condemned to death. It was decreed also that two tribes, named Antigoneis and Demetrias, should be added to the ten already existing. (Diod. Sic. XVIII. 757.)

But when the good fortune of Demetrius seemed to have deserted him and his father Antigonus, who lost his life and crown in the battle of Ipsus, the Athenians, who had so meanly flattered, now as basely and ungratefully abandoned his cause, and refused to admit him within their city. This war-like prince was soon however in a condition to be

avenged on this wicked and degenerate people. He closely blockaded their ports, and finally compelled the city, when reduced to the last extremity, to surrender at discretion.

The Athenians now expected to be treated according to their deserts, with the utmost rigour and severity, but the generous Demetrius freely forgave their treachery, supplied them with provisions, and restored them to his favour. He placed, however, a garrison in Piræus and Munychia, to act as a check upon their future conduct. (Plut. Vit. Demetr.) Athens, after his death, remained subject to his successors, Antigonus Gonatas and Demetrius. (II.) On the decease of the latter, they were induced to join the Achæan league, then rising in extent and influence under the direction of Aratus. (Plut. Vit. Arat.) The last accounts we have of Athens, before the annexation of Greece to the Roman empire, are derived from Livy, who informs us, that two Acarnanian youths, having intruded themselves during the celebration of the Eleusinian mysteries, were put to death by the Athenians. This roused the vengeance of the Acarnanians, who, having obtained the assistance of Philip king of Macedon, invaded Attica, and advanced to the walls of its capital, laying waste the surrounding country with fire and sword. The Athenians received timely aid from a Roman fleet which appeared off the Piræus, and also from the forces of king Attalus stationed at Ægina; it is from this event that the Macedonian war, according to the Roman historian, may be said to date its commencement. (Liv. XXXI. 14. et seq.)

At a later period Athens sustained a memorable siege, when in the occupation of Archelaus, general

of Mithridates, against Sylla, who, after great exertions, succeeded in storming the city, which was reduced to the last extremity by famine; he restored the inhabitants to their liberty, but destroyed their walls and fortifications, which were not rebuilt till the reign of the emperor Valerian. (Appian. Bell. Mithridat. c. 38. et 39. Plut. Vit. Syll. Liv. Epit. LXXXI. Cf. Freinsh. Suppl.) Athens, however, flourished as a city of importance under the Roman emperors, many of whom treated its inhabitants with peculiar favour. (Strab. IX. p. 398.) And we know from the Acts of the Apostles that it was still the resort of learning and philosophy when St. Paul was arraigned before the Areopagus, and preached the doctrines of Christianity. (Acts xviii.)

Attica may be considered as forming a triangle, the base of which is common also to Bœotia, while the two other sides are washed by the sea, having their vertex formed by cape Sunium. The prolongation of the western side, till it meets the base at the extremity of Cithæron, served also as a common boundary to the Athenian territory, as well as that of Megara. (Strab. IX. p. 390, 391.) The whole surface of the country contained within these limits, according to the best modern maps, furnishes an area of about 730 square miles, allowing for the very hilly nature of the ground. It appears that the whole population of Attica about 317. B. C., at which time a census was taken by Demetrius of Phalerum, was estimated at 528,000; of these, 21,000 were citizens, who had a vote in the general assembly of the people. The *μέτοικοι*, or residents, who paid taxes, but had no vote, amounted to 10,000, and the slaves to 400,000, which, with a proportionate allowance

of women and children, furnishes the number of souls above mentioned<sup>c</sup>.

The whole of Attica had been divided as early as the time of Cecrops into four tribes or wards, (*φυλαί*;) but these were afterwards increased to ten by Cleisthenes, which were severally named after some Athenian hero, who was considered as its *ἀρχηγός* or *ἀρχηγέτης*. (Demosth. Epitaph. p. 749. et Macart. p. 609. Hesych. v. *ἀρχηγέται*.) Each tribe had also its president or chief, distinguished by the title of *Phylarch*; these commanded also the cavalry. (Suid. et Etym. M. v. *φύλαρχοι*.) The word *φυλῆτης* denoted an individual belonging to one of the ten tribes.

The names of these wards we collect from ancient writers to have been as follows :

1. Erechtheis, (*Ἐρεχθίδης*;) named after Erechtheus. (Demosth. de Cor. p. 167. J. Poll. VIII. 111.) Its members were called *Ἐρεχθεῖδαι*.

2. Ægeis, (*Αἰγίδης*;) from Ægeus, father of Theseus; the people *Αἰγεῖδαι*. (Æschin. in Timarch. p. 187. Steph. Byz. v. *Αἰγίδης*, Harpocrat. v. *Αἰγεῖδαι*.)

3. Pandionis, (*Πανδιονίδης*;) from Pandion, son of Erechtheus; the *φυλῆται*, *Πανδιονίδαι*. (Demosth. de Cor. p. 138. Harpocrat. v. *Πανδιονίδης*.)

4. Leontis, (*Λεοντίς*;) after the three daughters of Leos, who were said to have devoted themselves to avert a pestilence from their\*country. (Demosth. de Cor. p. 149. Plut. Symp. I. 10.) *φυλῆται*, *Λεοντίδαι*.

5. Acamantis, (*Ἀκαμαντίς*;) from Acamas, son of Theseus. (Demosth. Boeot. p. 579. Harpocr. v. *Ἀκαμαντίς*.) *φυλῆται*, *Ἀκαμαντίδαι*, this was the tribe of Pericles. (Plut. Periel.)

<sup>c</sup> Clinton's Fast. Hellen. p. 168. Append. p. 387.

6. Æneis, (Οἰνήϊς,) from Æneus, grandson of Cadmus. (Demosth. de Cor. p. 158. φυλέται, Οἰνεΐδαι. Harpocrat. v. Οἰνήϊς.)

7. Cecropis, (Κεκροπίς,) from Cecrops. (Hyperid. ap. J. Poll. VIII. 111. φυλέται, Κεκροπίδαι. Steph. Byz. in v.)

8. Hippothoontis, (Ἱπποθοωντίς,) from Hippothoon, son of Neptune and Alope. (Demosth. de Cor. p. 148. Pausan. Attic.) The people Ἱπποθοωντίδαι. (Harpocr. v. Ἱπποθοωντίς.)

9. Æantis, (Αἶαντις,) from Ajax, the son of Telamon. (Demosth. de Cor. p. 170. Plut. Symp. I. 10.) Αἶαντίδαι. (Steph. Byz.)

10. Antiochis, (Ἀντιοχίς,) from Antiochus the son of Hercules. (Plut. p. 458. J. Poll. VIII. 111.) Ἀντιοχίδαι. (Harpocr.)

Antigonis and Demetrius were added to the number, as we have already stated, in honour of Demetrius Poliorcetes and his father Antigonus. (Diod. Sic. XX. 782. J. Poll. VIII.) But the names of these two tribes were afterwards changed to those of Attalis and Ptolemais, in compliment to kings Attalus and Ptolemy son of Lagus. (J. Poll. VIII. 111.)

Each Athenian tribe was again subdivided into demi or boroughs, the head officer of which was called demarch; (δήμαρχος;) this arrangement is by some ascribed to Solon,\* but by others, to Cleisthenes, the demarchs were previously termed naucrari, the origin of which word has not, I believe, been ascertained. (J. Poll. VIII. 109. Hesych. v. Δήμαρχοι. Cf. Herod. V. 71.)

The number of the Attic demi is stated to have been 170 or 174. (Strab. IX. p. 396.) and most of



their names are preserved to us by the orators and lexicographers of antiquity<sup>d</sup>.

### ATHENÆ.

Before I proceed to enter upon the description of Attica, it seems necessary to give some account of the topography of Athens, as regards its extent and circumference, its principal buildings, both within the walls and in the suburbs, and, lastly, its ports and other dependencies. But as this subject has been discussed at length, and with great research and accuracy, by modern antiquaries and travellers, I shall endeavour to present the reader with a summary account of their detailed observations<sup>e</sup>. Those writers have for the most part followed Pausanias, who himself visited Athens, and in his first book describes its antiquities and most remarkable edifices and curiosities. It is however justly observed, that he has neglected to notice several remarkable buildings pointed out by other authors, which omissions are supplied by Meursius in his Treatise entitled *Athenæ Atticæ*, and other antiquaries; so that, with their assistance, we shall be enabled to form a pretty accurate list of all the principal edifices and monuments of this celebrated city.

<sup>d</sup> Meursius, in his Treatise de Populis Atticæ, has given a complete list of the demi; but it seems that many of those he has collected ought not really to be reckoned as such. See the notes of Spon to this dissertation of Meursius in Gronovius's Thesaurus. t. IV. p. 682. That antiquary has corrected the catalogue given by the for-

mer in many instances.

<sup>e</sup> Stuart's Antiquities of Athens. Dodwell, in his Classical Tour, t. I. A Dissertation on the Topography of Athens by Mr. Hawkins in Walpole's Memoirs, vol. I. p. 480, but more especially col. Leake, in his very learned and accurate work on the Topography of Athens, 8°. 1821.

We have little or no information respecting the size of Athens under its earliest kings; it is generally supposed, however, that even as late as the time of Theseus the town was almost entirely confined to the acropolis and the adjoining hill of Mars. Subsequently to the Trojan war, it appears to have increased considerably, both in population and extent, since Homer applies to it the epithets of *εὐκτίμενος* and *εὐρύγυις*. These improvements continued probably during the reign of Pisistratus, and as it was able to stand a siege against the Lacedæmonians under his son Hippias, it must evidently have possessed walls and fortifications of sufficient height and strength to ensure its safety.

The invasion of Xerxes, and the subsequent irruption of Mardonius, effected the entire destruction of the ancient city, and reduced it to a heap of ruins; with the exception only of such temples and buildings as were enabled, from the solidity of their materials, to resist the action of fire and the work of demolition. When, however, the battles of Salamis, Plataea, and Mycale had averted all danger of invasion, Athens, restored to peace and security, soon rose from its state of ruin and desolation. And, having been furnished by the prudent foresight and energetic conduct of Themistocles with the military works requisite for its defence, it attained, under the subsequent administrations of Cimon and Pericles, to the highest pitch of beauty, magnificence, and strength. The former is known to have erected the temple of Theseus, the Dionysiac theatre, the Stoæ, and Gymnasium, and also to have embellished the Academy, the Agora, and other parts of the city at his own expense. (Plut. Vit. Cimon.) Pericles com-

pleted the fortifications which had been left in an unfinished state by Themistocles and Cimon; he likewise rebuilt several edifices destroyed by the Persians, and to him his country was indebted for the temple of Eleusis, the Parthenon, and the Propylæa, the most magnificent buildings, not of Athens only, but of the world.

It was in the time of Pericles that Athens attained the summit of its beauty and prosperity, both with respect to the power of the republic and the extent and magnificence of the architectural decorations with which the capital was adorned.

At this period the whole of Athens, with its three ports of Peiræus, Munychia, and Phalerum, connected by means of the celebrated long walls, formed one great city enclosed within a vast peribolus of massive fortifications. The whole of this circumference, as we collect from Thucydides, was not less than 174 stadia. Of these, forty-three must be allotted to the circuit of the city itself; the long walls taken together supply seventy-five, and the remaining fifty-six are furnished by the peribolus of the three harbours. Xenophon reports that Athens contained more than 10,000 houses, which, at the rate of twelve persons to a house, would give 120,000 for the population of the city. (Xen. Mem. III. 6, 14. Œcon. 8, 22.<sup>f</sup>)

From the researches of col. Leake and Mr. Hawkins, it appears that the former city considerably exceeded in extent the modern Athens, and though little remains of the ancient works to afford certain evidence of their circumference, it is evident from the measurement furnished by Thucydides, that they

<sup>f</sup> See Clinton's *Fasti Hell.* Append. Population of Ancient Greece, p. 395.

must have extended considerably beyond the present line of wall, especially towards the north. Col. Leake is of opinion that on this side the extremity of the city reached to the foot of mount Anchesmus, and that to the westward its walls followed the small brook which terminates in the marshy ground of the Academy, until they met the point where some of the ancient foundations are still to be seen near the gate Dipylum; while to the eastward they approached close to the Ilissus, a little below the present church of the *Mologitades*, or confessors. The same antiquary estimates the space comprehended within the walls of Athens, the longomural enclosure, and the peribolus of the ports, to be more than sixteen English miles, without reckoning the sinuosities of the coast and the ramparts; but if these are taken into the account, it could not have been less than nineteen miles\*. We know from ancient writers that the extent of Athens was nearly equal to that of Rome within the walls of Servius. (Dion. Hal. IV. p. 670.) Plutarch (Vit. Nic.) compares it also with that of Syracuse, which Strabo estimates at 180 stadia, or upwards of twenty-two miles. (VI. p. 271.)

The number of gates belonging to ancient Athens is uncertain; but the existence of nine has been ascertained by classical writers. The names of these are Dipylum, (also called Thriasiaë, Sacraë, and perhaps Ceramicæ,) Diomeiaë, Diocharis, Melitides, Piraicæ, Acharnicæ, Itoniaë, Hippades, Heriaë.

Dipylum.

The Dipylum, as we learn from Livy, was the widest, and led directly to the Forum. Without the walls, there was a path from the Dipylum to the

\* Topography of Athens, p. 362. et seq.

Academy, a distance of nearly one mile. (Liv. XXXI. 24. Cicer. de Finib. V. 1.) It was also called Thriasian, and deemed sacred from its lying in the direction of the Thriasian plain and Eleusis. (Plut. Pericl. Harpocrat. v. Ἀνθεμόκριτος. Polyb. Excerpt. XVI. 25, 7.) There are still some traces of the Dipylum on the north-west side of the acropolis<sup>b</sup>. The Diomeiæ <sup>Diomeiæ portæ.</sup> were probably so called from Diomeia, one of the Attic demi, which itself received that name from the hero Diomus. (Steph. Byz. v. Διομεΐα. Hesych. v. Δημιάσι.) We learn from Stephanus that it was close to the Cynosarges, a place dedicated to Hercules, (Steph. Byz. v. Κυνόσαργες,) and situated to the north-east of Athens; the Diomeian gate must therefore have been on this side of the town.

The gate of Diochares was opposite to the entrance of the Lyceum, and near the fountain of Panops. (Strab. IX. p. 397. Plut. Lys. t. II. p. 203.) The Melitensian gate was to the south, towards <sup>Melitides portæ.</sup> the sea and Phalerum. Near it was the monument of Cimon and the tomb of Thucydides. (Pausan. Attic. 33. Marcell. Vit. Thuc.) Col. Leake observes that there are some remains of this gate, as well as of the Piraicæ, which led, as the name sufficiently implies, to the Piræus<sup>i</sup>. (Plut. Vit. Thes. et Syll.) <sup>Piraicæ portæ.</sup>

The Acharnicæ doubtless were so named from <sup>Acharnicæ portæ.</sup> Acharnæ, one of the most considerable of the Attic demi, and therefore must have been in that direction. (Hesych. v. Ἀχάρναι.) The situation of this gate is thus easily ascertained from that of Acharnæ, which antiquaries agree in fixing near the modern

<sup>b</sup> Hawkins's Topogr. of Athens in Walpole's Mem. t. I. p. 488. Col. Leake, p. 370.  
<sup>i</sup> Topogr. of Athens, p. 370.

Itoniæ  
portæ.

village of *Menidi*. The Itonian gate, mentioned in the Dialogue of Axiochus, is placed by col. Leake about half-way between the Ilissus and the foot of the hill of Museum; it seems to have been on the road to Phalerum<sup>k</sup>.

Hippades  
portæ.

The gate called Hippades is conjectured by the same antiquary to have stood between Dipylum and the Piraicæ, and he thinks that some vestiges of it exist on the north side of mount Lycabettus. Plutarch is the only writer who mentions the Hippades; he states that the tombs of the family of the orator Hyperides were situated in his vicinity. (Plut. in Tract. de Dec. Rhet. Vit. Hyperid.)

Heriæ.

The Heriæ was so called from its being usual to convey corpses through it to the burying-ground. (Etym. M. v. 'Ηρίαι.) Its precise situation cannot now be discovered, since, as col. Leake observes, "Athens was on every side surrounded with an immense cemetery, there being a continued succession of sepulchres on the north-west and north from the northern long wall to mount Anchesmus; and there were burying-grounds also on the outside of the southern long wall<sup>l</sup>."

Pompeium.

Pausanias begins his description of Athens apparently from the Peiraic gate. On entering the city, the first building which he notices is the Pompeium, so called from its containing the sacred vessels (πομπεῖα) used in certain processions, some of which were annual, while others occurred less frequently. (Attic. 2. Cf. Demosth. in Phorm.) These vessels, together with the Persian spoils, were estimated, as we know from Thucydides, in the beginning of the Peloponnesian

<sup>k</sup> Topogr. of Athens, p. 371.

<sup>l</sup> Ibid. p. 374.

war, at 500 talents. (II. 13. Cf. Harpocr. v. Πομπεία.) In the Pompeium was also a statue of Socrates, by Lysippus, and several paintings; among others, a portrait of Isocrates. (Diog. Laert. Vit. Socrat. Plut. Vit. Isocr. in Dec. Rhet.)

Near this was a temple of Ceres, containing statues of that goddess, of Proserpine, and of Inachus, by Praxiteles. (Pausan. Attic. 2.) Beyond were several porticoes leading from the city gates to the Ceramicus; within these were some temples, the gymnasium of Mercury, and the house of Polytion, where some Athenian nobles are said to have celebrated mysteries similar to those of Eleusis. Allusion is here probably made to the affair of Alcibiades and his companions. (Plut. Vit. Alcib. Thuc. VI. 27. Andocid. de Myst.)

Pausanias next visits the Ceramicus, which was one of the most considerable and important parts of the city. Its name was derived from the hero Ceramus, (Pausan. Attic. 3.) or perhaps from some potteries which were formerly situated there. (Herod. V. 88. Suid. v. Κεραμεῖς.) It included probably the Agora, the Stoa Basileios, and the Pœcile, as well as various other temples and public buildings. Antiquaries are not decided as to the general extent and direction of this part of the ancient city, since scarcely any trace remains of its monuments and edifices; but we may certainly conclude, from their researches and observations, that it lay entirely on the south side of the acropolis<sup>m</sup>; in this direction it must have been limited by the city walls, which, as we know, came close to the fountain Callirhoe or

<sup>m</sup> Leake's Topogr. of Athens, p. 101.

Enneacrounos. (Thuc. II. 15.) The breadth of the Ceramicus, according to Mr. Hawkins, being thus confined on one side by the walls of the city, and on the other by the buildings immediately under the acropolis, could not have exceeded one half of its length. It was divided into the outer and inner Ceramicus. The former was without the walls, and contained the tombs of those who had fallen in battle, and were buried at the public expense. (Schol. Aristoph. Equit. 772. Plut. Syll. Hesych. v. Κεραμεικός.) From Plutarch it appears that the communication from the one Ceramicus to the other was by the gate Dipylum. (Cf. Lucian. Dial. Meretr.) Philostratus, however, speaks of the Ceramic entrance; and though I think it probable that he alludes to the Dipylum, I would not look upon this as certain<sup>n</sup>. We shall now give some account of the buildings of the inner Ceramic, reserving the outer portion for our description of the suburbs of the city.

Stoa Basileios.

The first edifice mentioned by Pausanias is the Stoa Basileios, so called because the archon Basileus held his court there. Its roof was adorned with statues of baked clay; and adjoining it were statues of Conon, and Evagoras king of Cyprus. (Attic. 3. Harpocr. v. Βασίλειος Στόα.) Col. Leake places this Stoa at the western end of the Areopagus. Behind that portico was another, containing paintings of the twelve gods, and of Theseus and democracy; thus implying that he was the first to establish equal rights among the citizens of Athens. There is also a picture representing the achievements of the Athe-

<sup>n</sup> Hawkins's Topogr. of Athens in Walp. Mem. p. 485.



nian cavalry sent to assist the Lacedæmonians at the battle of Mantinea. All these paintings were by Euphranor. (Cf. Plut. de Glor. Athen. Plin. XXXV. 11.)

The portico here described by Pausanias is probably that which Harpocration calls the Stoa of Jupiter Eleutherius, since Pausanias himself places a statue of this god in the immediate vicinity. He next mentions the temple of Apollo Patrous, in <sup>Ædes A-</sup> which was a statue by Euphranor, two other sta- <sup>pollinis</sup> <sup>Patroi.</sup> tues by Leochares, and Calamis adorned the front: this latter temple was dedicated to Apollo Alexicacus, as having put an end to the pestilence which caused such a dreadful mortality during the Peloponnesian war. The Metroum was a temple con- <sup>Metroum.</sup> secrated to the mother of the gods, whose statue was the work of Phidias. Here the archives of the state were deposited; it served also as a tribunal for the archon eponymus. (Athen. V. c. 14. Liban. Declam. XIII. 16. Harpocrat. v. Μητρῶον, Suid. v. Ἄρχων.) Adjacent to the Metroum was the senate- <sup>Curia sive</sup> house (βουλευτήριον) of the Five hundred who formed <sup>Bouleuterion.</sup> the annual council of the state. It contained statues of Jupiter Counsellor, (βουλαῖος,) of Apollo, and the Athenian demos. (Pausan. Attic. 3. Æschin. in Ctesiph. p. 576. Harpocr. v. Βουλαία, Antiph. de Chor.) Close to the council-hall stood the Tholus, where <sup>Tholus vel</sup> the Prytanes held their feasts and sacrifices; this <sup>Scias.</sup> building was also called Scias. (Pausan. Attic. 5. Harpocr. et Suid. v. Θόλος.) Somewhat above were the statues of the eponymi, or heroes who gave their names to the Athenian tribes; also statues of Amphiarus, Lycurgus the orator, and Demosthenes. Near the latter was a temple of Mars, having se-

veral statues within, and around it those of Hercules, Theseus, and Pindar, who was thus honoured for the praise he bestowed on the Athenians. Near these stood the figures of Harmodius and Aristogiton. All the statues here mentioned were carried away as spoils by Xerxes, when he possessed himself of Athens, but they were afterwards restored by Antiochus. (Pausan. Attic. 8. Cf. Arrian. de Exp. Alex. III. 16.)

Ædes Vulcani.

Above the Stoa Basileios, Pausanias notices a temple of Vulcan, containing statues of that god and of Minerva, (cf. Plut. Crit.) also the temple of Venus Urania, with a statue of the goddess in Parian marble, the work of Phidias. These buildings stood probably towards the western end of the ridge of Areopagus<sup>o</sup>.

Ædes Veneris Uranie.

Stoa Pœcile.

The Stoa Pœcile was so called from the celebrated paintings it contained; its more ancient name is said however to have been Peisianactius. (Diogen. Laert. Vit. Zenon. Plut. Vit. Cimon.) The pictures were by Polygnotus, Micon, and Pamphilus, the most famous among the Grecian painters, and represented the battles of Theseus against the Amazons, and that of Marathon and other achievements of the Athenians. (Pausan. Attic. 15. Diogen. Laert. loc. cit. Plin. XXXV. 9. Aristoph. Lysistr. 681. Ælian. Hist. An. VII. 28. Pausan. Eliac. I. 11.) Here were suspended also the shields of the Scionæans of Thrace, and those of the Lacedæmonians, taken in the isle of Sphacteria. (Pausan. Attic. 15.) It was in this portico that Zeno first opened his school, which from thence derived the name of Stoic. (Diog. Laert. loc. cit.) No

<sup>o</sup> Leake's Topogr. of Athens, p. 117.

less than 1500 citizens of Athens are said to have been destroyed by the thirty tyrants in the Pœcile. (Diogen. Laert. loc. cit. Isocr. Areop. Æschin. de Fals. Leg.) Col. Leake supposes that some walls which are still to be seen at the church of *Panaghia Fanaromeni* are the remains of this celebrated portico<sup>p</sup>.

Near the Stoa Pœcile was a statue of Mercury Agoræus, which, from its position close to a small gate, was sometimes termed Ἑρμῆς πρὸς τῇ πολίδι. (Demosth. in Evarg. Philochor. ap. Harpocr.) From the name of Agoræus we must conclude also that this brasen figure stood in the ancient Agora, which <sup>Agora vetus.</sup> is known from various passages in classical writers to have formed part of the Ceramicus. (Æschin. in Ctesiph. p. 458. Lucian. Piscat. Mnesim. ap. Athen. IX. p. 402.) Xenophon also informs us, that at certain festivals it was customary for the knights to make the circuit of the Agora on horseback, beginning from the Hermes, and, as they passed, to pay homage to the temples and statues around it. (Xenoph. Hipparch. c. 3.) The Agora was afterwards removed to another part of the town, which formerly belonged, according to Strabo, to the demus of Eretria, (X. p. 447.) and where it still continued to be held in the time of Pausanias. (Attic. 16.) Mr. Hawkins conceives that this change took place subsequently to the siege of the city by Sylla, since, after "the Ceramicus had been polluted with the blood of so many citizens, the Agora was removed to a part of the city which was at this period in every respect more central and convenient for it,

<sup>p</sup> Topogr. of Athens, p. 118.

“and where it is remarkable that the market of the modern Athenians still continues to be held at the present day<sup>a</sup>.” Col. Leake also observes, “that as the city stretched round the acropolis, the Agora became enlarged in the same direction, until at length the best inhabited part of the city, being on the north side of the acropolis, the old Agora having been defiled by the massacre of Sylla, and its buildings falling into decay, the Agora became fixed, about the time of Augustus, in the situation where we now see the portal of that Agora<sup>r</sup>.”

Hermæ.

There was a street lined with Mercuries in the Agora, which communicated between the Stoa Basileios and the Pœcile. (Harpocr. v. Ἑρμαῖ.) The

Macra Stoa.

Macra Stoa was a range of porticoes extending from the Peiraic gate to the Pœcile. (Pausan. Attic. 2.) Behind it rose the hill called Colonus Agoræus, where Meton erected a table for astronomical purposes. (Schol. Aristoph. Av. 999.) At a later period it was the resort of labourers, who came there to be hired. (Poll. VII. c. 29. Harpocr. v. Κολωνίτας.) We

Colonus Agoræus.

hear also of an altar consecrated to the twelve gods in the Agora. (Herod. VI. 108. Thuc. VI. 54. Plut. Demosth. in Dec. Rhet.) The Leocorium, which probably no longer existed in the time of Pausanias, since he has omitted all mention of it, stood also in the Ceramicus. It was a monument in honour of the daughters of Leos, who had devoted themselves for their country. Near this spot Hipparchus was slain by Harmodius and Aristogiton. (Thuc. I. 20. Strab. IX. p. 396. Harpocr. v. Λεωκόριον.)

Leocorium.

<sup>a</sup> In Walp. Mem. t. I. p. 490.    <sup>r</sup> Topogr. of Athens, p. 105.

The Ceramicus contained also the Agrippeium <sup>Agrip-  
peium.</sup> or theatre of Agrippa, (Philostr. in Alex. Soph. et Philagr.) and the Palæstra of Taureas. <sup>Palæstra  
Taureæ.  
Stoa Thra-  
cum.  
Stoa At-  
tali.</sup> (Plut. Char- mid. Liban. Declam. IX.) The Stoæ of the Thracians and of Attalus were likewise in the same quarter. (Harpocr. v. Ἑρμαῖ, Athen. V. c. 13.)

The Agora was divided into sections, distinguished from each other by the names of the several articles exhibited for sale. One quarter was called Cyclus, where slaves were bought, and also fish, meat, and other provisions. We hear of the *γυναικεῖα ἀγορά*, where they sold women's apparel, (Theophr. Eth. Char.) the *ἰχθυόπωλις ἀγορά*, or fish-market, (Plut. Vit. Hyperid. in Dec. Rhet.) the *ἱματιόπολις ἀγορά*, clothes-market, (J. Poll. VII. c. 18.) also the *ἀγορά Ἀργείων, Θεῶν, Κερκώπων*; in the latter stolen goods were disposed of. (Hesych. et Eustath. ad Od. B.) A peculiar stand was allotted to each vender, which he was not allowed to change. (Plat. de Leg. XI.)

In the Ceramicus was the common hall of the mechanics of Athens. (Philostr. Vit. Sophist. Philagr.) This quarter was also much frequented by courtesans. (Hesych. v. Κεραμεικός, Schol. Aristoph. Equit. Lucian. Dial. Meretr.)

In the New Agora Pausanias notices the altar of Pity, worshipped by the Athenians alone. (Attic. 16. Cf. Apollod. III. 8. Diod. Sic. XIII. c. 22. Stat. Theb. XII. 481.) Not far from thence was the Gymnasium, called Ptolemæum, from its founder Ptolemy, son of Juba the Libyan<sup>s</sup>. Cicero speaks of another Gymnasium also named Ptolemæum, which

<sup>s</sup> Stuart's Antiquities of Athens, vol. III. c. 1.

is supposed to have been established by Ptolemy Philadelphus. (Cicer. de Fin. V. 1.) Col. Leake thinks there are some remains of the former to the northward of *Fanaromeni*<sup>†</sup>.

**Theseium.** Near it was the celebrated temple of Theseus, erected to that hero after the battle of Marathon, when Cimon was sent to Scyrus to convey his remains from that island to Athens, where they were received with great pomp, and games and festivals were celebrated in his honour. (Plut. Vit. Thes.) This great edifice, which was held by the Athenians in the highest veneration, and possessed an inviolable sanctuary, (Diod. Sic. IV. c. 62. Plut. Par. Vit. Thes.) was built about 465 years before the Christian era, under the direction of Cimon. (Plut. Vit. Cim.) Its precincts were so extensive as to contain on certain occasions a large military assembly. (Thuc. VI. 61.) In the interior it was decorated with pictures, representing the achievements of Theseus, his battle with the Amazons, and the fight of the Centaurs and Lapithæ. (Pausan. Attic. 17.) The sculptures on the frieze and metopes of this temple, so well known to all admirers of ancient art, represent the exploits of Hercules and Theseus<sup>‡</sup>. This noble structure, which has suffered but little from the injuries of time, has been converted into a Christian church. It is formed entirely of Pentelic marble, and stands upon an artificial foundation formed of large quadrangular blocks of limestone<sup>§</sup>.

<sup>†</sup> Topogr. of Athens, p. 119.

<sup>‡</sup> For an account of these sculptures, and other architectural details of the temple of Theseus, see Stuart's Antiq. of

Athens, and col. Leake's Topogr. of Athens. Addit. Not. p. 392.

<sup>§</sup> Leake's Topogr. p. 393.

Pausanias next passes on to the Anaceium, or <sup>Anaceium.</sup> temple of the Dioscuri, a building of great antiquity, and containing paintings of Polygnotus and Micon. (Attic. 18.) The name of Anaceium was derived from that of <sup>Ἀνάκες</sup>, applied by the Athenians to Castor and Pollux. (Plut. Vit. Thes. Ælian. Var. Hist. IV. 5. Harpocr. v. Ἀνακείων, Polyæn. Strat. I. 21. Lucian. Piscat.)

Above the Anaceium, which, from the passages referred to, must have stood at the foot of the acropolis, was the sacred enclosure of Aglaurus, by <sup>Aglaurus sacellum.</sup> which the Persians ascended to the citadel, and scaled its ramparts. (Herod. VIII. 52. Pausan. Attic. 18. Polyæn. Strat. I. 21.<sup>y</sup>) Near this spot was situated the Prytaneium, where the written laws of <sup>Prytaneium.</sup> Solon were deposited. Here were several statues, among others that of Vesta, before which a lamp was kept constantly burning. (Plut. Vit. Demosth. in Dec. Rhet. Theocr. Idyl. XXI. 36. J. Poll. I. 1.) There were also the statues of Good Fortune, (Ælian. Var. Hist. IX. 39.) of Miltiades, and of Themistocles. (Pausan. Attic. 18.) Pausanias then proceeds to notice the temple of Serapis, whom Pto- <sup>Ædes Serapidis.</sup> lemy had introduced among the Athenian deities. (Attic. 18.) Some remains of this building are supposed to exist near the church of *Panaghia Vlastiki*. Not far from it was another temple, consecrated to Lucina. He next points out several buildings erected in this part of the city by Hadrian, which from that circumstance, as we learn by an inscription, was sometimes called Hadrianopolis<sup>z</sup>. <sup>Hadrianopolis.</sup>

<sup>y</sup> On the situation of the 126. et seq.  
chapel of Aglaurus, see col.

<sup>z</sup> Leake's Topogr. of Athens,  
p. 135.

Cf. Spartian. Vit. Hadrian.) Among the buildings ascribed to this emperor may be noticed a triumphal arch, the remains of which, containing the inscription above alluded to, are still to be seen near the peribolus of the Olympeium.

Olym-  
peium.

The Olympeium was one of the most ancient of the sacred edifices of Athens, since it is said to have been originally founded by Deucalion. (Pausan. Attic. 28. Thuc. II. 15.) A more magnificent structure was afterwards raised by Pisistratus on the site of the old building; but he did not live to accomplish his undertaking; and during the numerous wars in which the Athenians were afterwards engaged, it remained in a neglected state. Several centuries after, we learn that Antiochus Epiphanes determined upon its completion, when a splendid design of the Corinthian order was furnished for the purpose by the Roman architect Cossutius. (Vitruv. Proem. l. VII. Liv. Hist. XLI. 20. Vell. Pat. I. 10.) A great portion of this new building had been already executed, when a fresh interruption arrested the progress of the work, and, on the capture of Athens several years afterwards by Sylla, the columns which had been prepared for this temple were removed to Rome, where he caused them to be erected in that of Jupiter Capitolinus. (Plin. XXXVI. 6.) In the reign of Augustus it is said that the different kings in alliance with that emperor had jointly undertaken to complete the unfinished structure of the Olympeium. (Sueton. Aug. c. 60.) But it is certain that it was not finally terminated until the time of Hadrian, who, as we learn from Spartianus, (Vit. Hadrian,) was present at the dedication. Pausanias also acquaints us that he dedicated the temple of



Jupiter Olympius, and likewise the statue, which was not so remarkable for its size, since the Colossi at Rome and at Rhodes were much larger, as from the circumstance of its being composed of ivory and gold: the workmanship, considering the dimensions of the statue, was sufficiently skilful.

The whole peribolus was four stadia in circuit, and was crowded with statues of Hadrian, each of the Grecian cities having supplied one; but the Athenians surpassed all in the very remarkable Colossus they had raised behind the temple. In the peribolus were several antiquities, such as a Jupiter in brass, the temple of Saturn and Rhea, the temenos of Olympia, and the chasm through which the waters of Deucalion's flood are said to have retired. To Deucalion is attributed the most ancient temple of Jupiter Olympius; and his tomb was shewn not far from the present building. Hadrian also embellished Athens with other edifices; namely, a temple Ædes Junonis. of Juno, another of Jupiter Panhellenius, and a Ædes Jovis Panhellenii. temple common to all the gods. But the most remarkable of these was a building in which were 120 Pantheon. columns of Phrygian marble. The walls of the porticoes being also of the same material; these had buildings attached to them, the roofs of which were adorned with gilding and alabaster as well as with statues and paintings; there was likewise a library belonging to it. (Pausan. Attic. 18.) This great work of Hadrian corresponds perhaps with some extensive ruins which now form part of the church of *Megali Panaghia*<sup>a</sup>. There was also a gymnasium erected by that emperor, in which were to

<sup>a</sup> Leake's Topogr. of Athens, p. 120.

be seen 100 columns of African marble. (Pausan. loc. cit.) The site of this building is now occupied probably by the church of *Panaghia Gorgopiko*<sup>b</sup>.

Templum  
Apollinis  
Pythii.

Templum  
Apollinis  
Delphinii.

Via Tripo-  
dum.

In the vicinity of the Olympeium was a temple sacred to Apollo Pythius, to which Thucydides probably alludes, (VI. 54.) and another to the same god under the title of Delphinus; this was said to have been founded by Ægeus. (J. Poll. VIII. c. 10.) From the Prytaneium another street led towards the Olympeium after diverging to the west of that edifice; it was called the Street of the Tripods, from the circumstance of its being lined with small temples, where prize tripods were usually deposited: of this description was the beautiful little choragic monument of Lysicrates, vulgarly called the Lantern of Demosthenes, which serves as an excellent illustration of this passage of Pausanias, and points out accurately the site and direction of the street to which he refers. One of the temples contained a satyr, which was regarded by Praxiteles himself as his *chef d'œuvre*.

Lenæum.

Near this quarter was the Lenæum, a most ancient sanctuary of Bacchus, and probably the same to which Thucydides alludes as the temple of that god in Limnis. (Thuc. II. 15. Athen. XI. 3. Aristoph. Ran. 218. et Schol. Demosth. in Neær. Steph. Byz. et Harpocr. v. Λίμνη.) Within the enclosure of the Lenæum were two other temples, similarly dedicated, with two statues, one of which was sur-named Eleuthereus, the other was wrought in gold and ivory by Alcamenes. Here were also several pictures representing different events in which Bacchus was said to have taken a part.

<sup>b</sup> Leake's Topogr. of Athens, p. 124.

Near the Lenæum stood the celebrated Dionysiac <sup>Theatr Dionys cum.</sup> theatre, in which, as we learn from Pausanias, were many statues of tragic and comic poets; among the latter, Menander is the most celebrated. Here were also the effigies of the famous tragic writers Euripides, Sophocles, and Æschylus; that of the latter was done long after his death. In this theatre, which, according to Dicæarchus, was the most beautiful in existence, dramatic contests were decided. (Stat. Græc. p. 8.) From Plato we may collect that it was capable of containing 30,000 spectators. (Conviv. t. III. p. 175. Serr. Cf. Demosth. Mid. p. 606. et 612. Pausan. Attic. 21.) The situation of the Dionysiac theatre is a disputed point among the writers on Athenian topography; but col. Leake, I think, has satisfactorily proved that it must have stood near the south-eastern angle of the acropolis. Like the other theatres of Greece, its extremities were supported by solid piers of masonry, while the middle of it was excavated on the side of the hill<sup>c</sup>. Not far from thence was the Odeium of Pericles, <sup>Odeium Periclis.</sup> said to have been constructed in imitation of the tent of Xerxes. Plutarch informs us it was richly decorated with columns, which terminated in a point. (Vit. Pericl. Cf. Theophr. Char.) Xenophon states, that during the tyranny of the Thirty the Odeium was generally occupied by their satellites. (Hell. II. 4, 6. et 15.) It was afterwards set on fire by Aristion, general of Mithridates, who defended Athens against Sylla. (Appian. Bell. Mithr. c. 38.) We learn however from Vitruvius, and an inscription cited by col. Leake, that the building was

<sup>c</sup> Topogr. of Athens, p. 54.

afterwards restored at the expense of Ariobarzanes, king of Cappadocia. (Vitruv. V. 9.) No vestiges have yet been discovered which can be ascribed to this building, nor are there any remains of the *Le-næum* and the temples which it once enclosed; but this may be accounted for by the evident accumulation of soil which has taken place under this end of the acropolis<sup>d</sup>.

*Ædes Æsculapii.*

Proceeding towards the citadel, Pausanias notices a temple of *Æsculapius*, with a fountain. It contained also some remarkable pictures and statues.

*Ædes Themidos.*

(Attic. 21.) Beyond were the temples of *Themis*, *Venus Pandemus*, and *Persuasion*, and the monu-

*Ædes Telluris.*  
*Ædes Cereris.*

ment of *Hippolytus*; also the temple of *Tellus Courotrophos* and *Ceres Chloe*, (Attic. 22. Cf. Schol. Soph. *Œd. Col.* 1600.) some remains of which are supposed to exist at the foot of the acropolis, and near the ascent which formerly led up to it<sup>e</sup>.

*Acropolis.*

The *Cecropian citadel*, which forms so conspicuous a feature in the topography of Athens, was situated on an elevated rock, abruptly terminating in precipices on every side, with the exception of its western end, from whence it was alone accessible.

*Propylæa.*

Here stood the magnificent *Propylæa* of the acropolis, erected by *Pericles*, which, though intended only as an approach to the *Parthenon*, were supposed to rival that edifice in beauty and dimensions. This work was probably designed as well for the purposes of security and defence as that of ornament, from the massive solidity of its construction. The whole was of *Pentelic marble*, and, as *Pausanias* informs us, the size of the blocks surpassed all that he had ever

<sup>d</sup> Leake's *Topogr. of Athens*, p. 162.

<sup>e</sup> Id. p. 172.

seen. It consisted of a great vestibule, with a front of six Doric columns; behind which was another, supported by as many pillars of the Ionic order; these formed the approach to the five gates or entrances to the citadel. On each side were two wings projecting from the great central colonnade, and presenting a wall simply adorned with a frieze of triglyphs. This great structure is said to have been five years in progress, and to have cost 2000 talents. (Heliod. ap. Harpocrat. v. Προπύλαια. Cf. Thuc. II. 13.<sup>f</sup>) Pausanias informs us that the Propylæa were ornamented with equestrian statues. On the right stood a temple of Victory Apteros. On the left a <sup>Ædes Vic-</sup> building containing several paintings representing <sup>toriae.</sup> different events which occurred at the siege of Troy. Near the entrance to the acropolis were the statues of Mercury Propylæus, and the three Graces, said to be the work of Socrates.

The Parthenon, or temple of Minerva, was placed <sup>Parthenon.</sup> on the summit of the acropolis, being far elevated above the Propylæa and the surrounding edifices. It occupied apparently the site of an older temple called Hecatompædon, also dedicated to Minerva, and which had been destroyed in the Persian invasion. (Hesych. et Harpocr. v. Ἑκατόμπεδον.) In beauty and grandeur it surpassed all other buildings of the kind, and was constructed entirely of Pentelic marble. The architect was Ictinus. (Strab. IX. p. 396.) Those who have studied its dimensions inform us that it consisted of a cell, surrounded with a peristyle, having eight Doric columns in the two fronts,

<sup>f</sup> For a full description and plan of the Propylæa the reader must consult Leake's Topography of Athens, p. 176. et seq.

and seventeen in the sides. These were six feet two inches in diameter at the base, and thirty-four feet in height, standing upon a pavement, to which there was an ascent of three steps, the total elevation of the temple being 65 feet from the ground; the length was 228, and the breadth 102 feet. It was also enriched both within and without with matchless works of art by the first sculptors of Greece. We learn from Pausanias, that those which decorated the pediment in front related to the birth of Minerva, and those behind to the contest between the goddess and Neptune for Attica. The statue of Minerva was of ivory and gold. On the summit of the helmet was placed a sphinx, with griffins on each of the sides. The statue itself was erect, and clothed in a robe reaching to the feet. On the breast was a head of Medusa wrought in ivory, and a figure of Victory about four cubits high. She held a spear in her hand, and a shield lay at her feet; near the spear was a serpent, which might be supposed to represent that of Erichthonius. According to Pliny the figure was twenty-six cubits high. The whole was executed by Phidias, who had further contrived that the gold with which the statue was encrusted might be removed at pleasure. (Plin. XXXVI. 5. Thuc. II. 13.) The sculpture on the pedestal represented the birth of Pandora. Pausanias also notices the statues of Iphicrates, Pericles, and his father Xantippus, Anacreon, and a brasen Apollo, by Phidias. On the southern wall were sculptured the war of the giants who inhabited Pallene, and the battle of the Athenians and Amazons; also that of Marathon, and the defeat of the Gauls in Mysia, presented by Attalus.

Here was likewise the statue of Olympiodorus, who freed the Athenians from the Macedonian yoke in the time of Cassander. (Pausan. Attic. 25.)

On the northern side of the acropolis stood the Erechtheium, or temple of Erechtheus, a building <sup>Erechtheium.</sup> of great antiquity, since it is alluded to by Homer, (Il. B. 546.) and adjoining it was the temple of Minerva Polias, the tutelary deity of the city, whose <sup>Templum Minervæ Poliados.</sup> statue is said to have been a common offering of the demi before they were collected into one metropolis by Theseus. The lamp which was suspended in the sanctuary was never suffered to be extinguished. Another part of this compound building was the Pandrosium, or chapel, sacred to Pandrosus, one of <sup>Pandrosium.</sup> the daughters of Cecrops. The Erechtheium contained the olive tree, and the well of salt water, produced by Minerva and Neptune during their contest for Attica, (Herod. VIII. 55.) also the serpent of Erichthonius. (Plut. Themist. Philostr. Icon. II. Etym. M. v. Δράκωνος.) In the temple of Minerva Polias was a wooden Hermes, said to have been presented by Cecrops, a chair, made by Dædalus, and some spoils of the Medes, such as the silver-footed seat of Xerxes, the sword of Mardonius, and the breastplate of Masistius. (Demosth. in Timocr. Pausan. Attic. 27.<sup>g</sup>) Cecrops was said to have been <sup>Cecropium.</sup> buried in the acropolis; and it is probable that a chapel was consecrated to him under the name of Cecropium. (Clem. Alex. Cohort. ad Gent. p. 13.<sup>h</sup>) We are informed by Xenophon that the temple of

<sup>g</sup> See a description of the remains of the Erechtheium, and the other buildings connected with it, in Stuart's Antiquities,

vol. II. and Leake's Topogr. of Athens, p. 257.

<sup>h</sup> See an inscription quoted by col. Leake. p. 264.

Minerva was burnt in the twenty-third year of the Peloponnesian war, (Hell. I. 6.) but it is not known by whom it was subsequently restored. Near this ancient edifice were several works of sculpture, described by Pausanias, such as two colossal figures of Erechtheus and Eumolpos, the combat of Hercules and Cycnus, Theseus subduing the Marathonian bull, and a colossal statue of Minerva Promachus in brass, by Phidias; also another called Lemnia, an offering of the Lemnians, by the same admirable sculptor, which was esteemed the finest of his works.

Sacellum  
Jovis Polieos.  
Sacellum  
Dianæ  
Brauronis.

There were likewise several sanctuaries, such as that of Jupiter Polieus, Diana Brauronia, and the Genius of good men. (Attic. 26.) The whole of the acropolis was surrounded by walls raised on the natural rock, of which the entire hill is composed. The most ancient part of these fortifications was constructed by the Tyrrheni Pelasgi, who, in the course of their migrations, settled in Attica, and, being probably skilled in works of this nature, were employed by the Athenians in the erection of these walls. Pausanias mentions the names of Agrolas and Hyperbius as being probably the chiefs of the colony. (Attic. 28.) The rampart raised by this people is often mentioned in the history of Athens under the name of Pelasgicum, which included also a portion of ground below the wall at the foot of the rocks of the acropolis. This had been allotted to the Pelasgi whilst they resided at Athens, and, on their departure, it was forbidden to be inhabited or cultivated. (Thuc. II. 17. J. Poll. VIII. 102. Myrsil. ap. Dion. Hal. I. 19. Thuc. IV. 109. Herod. II. 51. VI. 137. Hesych. v. Πελασγικόν.) It was apparently on the northern side of the citadel, as

Pelasgi-  
cum.



we are informed by Plutarch that the southern wall was built by Cimon, from whom it received the name of Cimonium. (Vit. Cimon.) Another portion <sup>Cimonium.</sup> appears from Thucydides to have been constructed under the administration of Themistocles; and there is still great evidence of the haste with which the historian describes that work to have been performed on the termination of the Persian war. (I. 93.)

The rocks on the north-western side of the acropolis were named Μακραι Πेटραι, and amongst them <sup>Macræ Petræ.</sup> was a grotto sacred to Apollo and Pan. (Pausan. <sup>Panos antrum.</sup> Attic. 28.)

Ἔστιν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις,  
 Τῆς χρυσολόγχου Παλλάδος κεκλημένη,  
 Οὐ παῖδ' Ἐρεχθείας Φοῖβος ἔξευξεν γάμοις  
 Βίᾳ Κρέουσας, ἔνθα προσβόρρους πέτρας  
 Παλλάδας ὑπ' ὄχθῳ τῆς Ἀθηναίων χθονὸς  
 Μακρὰς καλοῦσι γῆς ἄνακτες Ἀτθίδος. EUR. ION. 8.

ὦ Πανὸς θακῆματα καὶ  
 Παραυλίζουσα πέτρα  
 Μυχάταισι Μακραίς,  
 ἵνα χοροὺς στείβουσι ποδοῖν  
 Ἀργαύλου κόραι τρίγονοι— Id. 492.

From the acropolis Pausanias proceeds to the Areo-<sup>Areopagus.</sup> pagus, or hill of Mars, which rises at a little distance from thence to the north-west. It was so called in consequence, as it was said, of Mars having been the first person tried there for the murder of Halirrhothius son of Neptune.

This celebrated court consisted only of an open space, in which was an altar dedicated to Minerva Arcia, and two rude seats of stone for the defendant and his accuser. From Vitruvius we learn, that at a later period this space was enclosed, and roofed

with tiles. (II. 1. J. Poll. VIII. 10.) Near this spot stood the temple of the Furies.

Ἔσται δὲ καὶ τὸ λοιπὸν Αἰγέῳ στρατῶ  
 Αἰὲν ἀδέκαστον τοῦτο βουλευτήριον  
 Πάγον δ' Ἄρειον τόνδ' Ἀμαζόνων ἔδραν  
 Σκηῆς θ' ὅτ' ἦλθον Θησέως κατὰ φθόρον  
 Στρατηλατοῦσαι, καὶ πόλιν νεόπολιν,  
 Τήνδ' ὑψίπυργον ἀντεπύργωσαι πότε·  
 Ἄρει δ' ἔθυον, ἔνθεν ἔστ' ἐπάνυμος  
 Πέτρα, πάγος τ' Ἄρειος— ÆSCHYL. EUM. 680.

According to Herodotus the Persians were stationed on the Areopagus when they made their attack upon the western side of the acropolis. (VIII. 52.)

Pnyx.

The Pnyx was, in the days of Athenian greatness, the usual place of assembly for the people, especially during elections. (Aristoph. Ach. 20. Equit. 746. et pass. J. Poll. VIII. 10.) It appears to have been situated on rising ground opposite the Areopagus, and in a line with the Propylæa of the acropolis, which faced it to the east. (Lucian. Bis. Aceus. Harpocr. v. Πρυπύλαια.) It was also close to the walls of the city, as we learn from the Scholiast to Aristophanes. (Av. 998. Cf. Suid. v. Μέτων.) The celebrated Bema, from which the orators addressed the people, was a simple pulpit of stone, which at first looked to the sea, but in the time of the Thirty Tyrants it was turned towards the interior of the country. (Aristoph. Pac. 659. ubi et Schol. Plut. Themist.) Some traces of this ancient structure are still to be seen on a hill, the situation and bearings of which answer perfectly in all respects to what has been collected from ancient authorities relative to the Pnyx<sup>i</sup>. The range of hills which rises to the

<sup>i</sup> Col. Leake's Topogr. of Athens, p. 40.

south-west of the citadel seems at some distant period to have borne the name of Lycabettus. Plato <sup>Lycabettus mons.</sup> says it was opposite to Pnyx, (in Crit.) and Antigonus Carystius relates a fabulous history which would lead us to imagine it was close to the acropolis. (Hist. Mirab. 12.) Statius alludes to its olive plantations:

..... et pingui melior Lycabessus oliva.

STAT. THEB. XII. 631.<sup>k</sup>

The Museum was another elevation in the same <sup>Museum.</sup> vicinity, to the south-west of the acropolis, and, like the Pnyx, included also within the ancient periphery of the city wall. It is said to have been named from the poet Musæus, who was interred there. At a much later period a monument was <sup>Philopappi monu-mentum.</sup> erected here by Philopappus, a descendant of the kings of Commagene, and who, having been consul under the reign of Trajan, retired to Athens, as we learn from the inscription on this structure. Pausanias, who cursorily notices the monument, simply says it belonged to a Syrian. (Attic. 25.)

After speaking of the Areopagus, the same writer proceeds to mention some other courts of judicature of less note. The Parabystum, where petty causes <sup>Paraby-stum.</sup> were tried: the Trigonum, so called from its shape: <sup>Trigonum.</sup> Batrachium and Phœnicium, from their colour. The <sup>Batra-chium.</sup> Heliœa, a tribunal of much greater importance, which <sup>Phœni-cium.</sup> is often alluded to by Aristophanes and other clas- <sup>Heliœa.</sup> sical writers, was situated near the Agora, and so named from its being held in the open air. (Eust. Od. B. p. 74. Galen. in Hippocr. Epidem. III. 3.) The Palladium was a court in which persons ac- <sup>Palladium.</sup>

<sup>k</sup> Leake's Topogr. p. 70.

Delphinium.

cused of murder were tried; those who confessed its perpetration, but were prepared to defend the act, were judged in the Delphinium, which tribunal was probably near the temple of Apollo Delphinus. (Demosth. in Aristocrat. p. 643. Cf. J. Poll. VIII. 10.<sup>1</sup>)

Having now noticed the principal buildings and monuments within the city, we must proceed to remark upon those in its suburbs and environs.

Cœle.

The quarter called Cœle was appropriated to sepulchres, and consequently must have been without the town, since we are assured that no one was allowed to be interred within its walls. (Cicer. de Leg. II. 23.) Cimon and Thucydides were both entombed in this quarter. (Herod. VI. 103. Plut. Vit. Cimon. Pausan. Attic. 23. Marcell. Vit. Thuc.) Cœle is classed by Hesychius among the Attic demi. (v. Κοίλη. Æsch. in Ctesiph. p. 80. Ἀρχῖνος ὁ ἐκ Κοίλης. Demosth. in Androt. Λεπτίνην τὸν ἐκ Κοίλης.) Col. Leake places with great probability this hollow way or valley "to the south of the acropolis, near the gate " of *Lumbardhari*, which answers to the Portæ " Melitenses. There are indeed some remarkable " sepulchral grottoes just without the site of the " gate, and the place is contiguous to the quarter of " Pnyx where Cimon dwelt<sup>m</sup>."

Melite.

Melite, of which Pausanias makes no mention, is supposed by the same judicious antiquary to have been principally within the walls. We know indeed from Demosthenes that it was not far from the Leo-

<sup>1</sup> See other authors cited by Meursius, Areopag. c. 11.

<sup>m</sup> Topogr. of Athens, p. 106. Dodwell, t. I. p. 401. From

an inscription cited by Spon we learn that Cœle belonged to the tribe Hippothoontis. Itin. t. II. p. 426.

corium, (in Conon. p. 1259.) and it seems from other accounts to have been populous and well-frequented, since it contained the house of Phocion, (Plut. Vit. Phoc.) a temple of Diana Aristobula, erected by Themistocles, (Plut. Themistocl.) and another of Hercules Alexicacus, with a celebrated statue by Geladas, the master of Phidias. (Tzetz. Chil. VIII. Hist. 192. v. 326.) Here also was the place of rehearsal for the tragic actors, (Hesych. *Μελιτέων οἶκος*,) the Eurysaceum or sanctuary of Eurysaces son of Ajax, and the temple of Menalippus. (Plut. Vit. Menalippion. Harpocrat. v. *Εὐρυσάκειον* et *Μεγαλίππειον*.)

Melite was a demus of the tribe Ceneis, (Steph. v. *Μελίτη*,) but, according to Harpocraton, of the Cecropian. (ead. v.)

Colyttus was another suburban demus, and, as it appears from Strabo, contiguous to Melite. (I. p. 65.) It was remarked that the children of this place were very precocious in their speech. (Philostr. Sophist. 11. Tertull. de Anim. c. 20. Xen. Hell. V. 1, 23.) Plato, according to some writer quoted by Diog. Laert. in his Life of the philosopher, (III. c. 111.) was a native of Colyttus, as also Timon the man-hater. (Lucian. Tim.) Æschines the orator was said to have resided here for forty-five years. (Æsch. Epist. ad Ctes. Harpocr. v. *Ἰσχανδρος*.) It is sometimes written Collyttus, as may be seen from some inscriptions cited by Spon, t. II. p. 427.

The Ilissus, from which Athens was principally supplied with water, is a small brook rising to the north-east of the town, and losing itself, after a course of a few miles, in the marshes to the south of the city. Every one is acquainted with the beau-

tiful passage in which Plato alludes to it in the *Phædrus*, p. 229.)

Socr. Δεῦρ' ἐκτραπόμενοι κατὰ τὸν Ἴλισσον ἴωμεν εἴτα ὅπου ἂν δόξῃ ἐν ἡσυχίᾳ καθιζήσόμεθα.

Phædr. Εἰς καιρὸν, ὡς ἔοικεν, ἀνυπόδητος ὢν ἔτυχον· σὺ μὲν γὰρ δὴ αἰεὶ. ῥᾶστον οὖν ἡμῖν κατὰ τὸ ὑδάτιον βρέχουσι τοὺς πόδας ἵεναι, καὶ οὐκ ἀηδές, ἄλλως τε καὶ τήνδε τὴν ὥραν τοῦ ἔτους τε καὶ τῆς ἡμέρας——χαρίεντα γοῦν καὶ καθαρὰ καὶ διαφανῆ τὰ ὑδάτια φαίνεται, καὶ ἐπιτήδεια κόραις παίζειν παρ' αὐτά.

From which it appears then to have been a perennial stream, whereas now it is almost always dry, its waters being either drawn off to irrigate the neighbouring gardens, or to supply the artificial fountains of Athens<sup>n</sup>.

Callirrhoe  
vel Ennea-  
crounos  
fons.

The fountain of Callirrhoe, or Enneacrounos, was the only spring-water used for drinking by the Athenians, all the rest being too salt and brackish for that purpose. (Pausan. Attic. 14.) From Thucydides we learn that it was situated on the south side of the city, and close to the temples of Bacchus and Jupiter Olympius. (II. 15.) Other authors state that it rose near the Ilissus, (Etym. M. v. Ἐννεάκρου-νος,) and here in fact when Spon and Wheler visited Athens they observed a fountain a little below the south-eastern angle of the Olympeium, to which the natives still applied the name of *Kalliroi*<sup>o</sup>. Col. Leake observes "it now forms a pool, which in the "drought of summer becomes muddy and very scanty, "but which is still resorted to, as the only place in "the neighbourhood furnishing sweet water<sup>p</sup>."

<sup>n</sup> Leake's Topogr. p. 49.

Spon, t. II. p. 122.

<sup>o</sup> Wheler's Travels, p. 376;

<sup>p</sup> Topogr. of Athens, p. 47.

Near this source stood another Odeium, as Pausanias informs us, which was adorned with various statues of the Ptolemies, kings of Egypt, as well as of Philip and Alexander, Lysimachus and Pyrrhus. (Attic. 14.) This was apparently one of the minor theatres, and probably erected by some prince of the Macedonian dynasty.

In the same vicinity was the Eleusinium, or <sup>Eleusinium.</sup> temple of Ceres and Proserpine, set apart for the celebration of the lesser Eleusinian mysteries. (Pausan. Attic. 14. Thuc. II. 17. Polyæn. Strat. V. 7.) It stood probably in an island formed by the Ilissus, which is well adapted for so sacred and retired a sanctuary, and where the foundations of an ancient building are still observable <sup>q</sup>.

Near the Eleusinium, and on the left bank of the <sup>Stadium.</sup> Ilissus, was the stadium erected for the celebration of games during the Panathenaic festival by Lycurgus, the son of Lycophron, as we find in Plutarch's life of that orator. We learn from Philostratus that the seats were afterwards covered with Pentelic marble by Herodes Atticus. (Vit. Herod.) Pausanias confirms this account, and describes it as an astonishing structure rising in the shape of an amphitheatre above the Ilissus, and extending to the banks of that river. (Attic. 19.) Antiquaries affirm that the area of this building remains entire, together with other vestiges <sup>r</sup>. Herodes is stated to have been interred within the stadium. (Philostr. Vit. Herod.) On the same bank of the Ilissus was a small temple dedicated to Triptolemus. (Pausan. <sup>Ædes Triptolemi.</sup> Attic. 14.) Its probable site is indicated by some

<sup>q</sup> Leake's Topogr. p. 115.

<sup>r</sup> Leake's Topogr. p. 52.

vestiges on the spot where in Stuart's time stood a little Ionic temple, of which he has given a representation. He says it was then used as a church<sup>s</sup>. Lower down the river, Pausanias notices a temple sacred to Diana Eucleia, which is now perhaps the church of *Agia Marina*, a little to the left of the place where the modern road from Athens to Sunium crosses the Ilissus<sup>t</sup>.

Agræ.  
Templum  
Dianæ  
Agroteræ.

Higher up the river was Agræ and the temple of Diana Agrotera, (Pausan. Attic. 19. Cf. Plat. Phædr. p. 229. Steph. Byz. v. Ἀγρα,) also an altar dedicated to Boreas, on the spot where he was said to have carried off Orithya.

Νέρθε γεμὴν ἰσθμοῖο πρὸς αὐγὰς Ἀττικὸν οὐδας,  
Τοῦ διὰ θεσπεσίου φέρεται ῥόος Ἰλισσοῖο,  
Ἐνθεν καὶ Βορέης ποτ' ἀνήρπασεν Ὠρεΐθυιαν.

DION. PERIEG. 424.

(Cf. Plat. Phædr. loc. cit.) Herodotus reports that a temple was erected to Boreas by the Athenians, to commemorate the storm which destroyed so many of the Persian ships on the coast of Magnesia. (VII. 189. Pausan. Attic. 19.) There was also an altar sacred to the Musæ Ilissiades on the banks of the river. (Pausan. loc. cit.)

Horti.

Templum  
Veneris.

Lyceium.

Pausanias speaks of some gardens which must have been situated in the same vicinity, and where was a temple of Venus. The statue of the goddess was a celebrated work of Alcamenes, a pupil of Phidias. (Attic. 19. Plin. XXXVI. 5.) Beyond was the Lyceium, a sacred enclosure dedicated to Apollo, where the polemarch formerly kept his court. It

<sup>s</sup> Antiq. of Athens, vol. I. c. 2. vol. III. p. 5. Leake's Topogr. p. 116.

<sup>t</sup> Stuart's Antiq. of Athens,



was decorated with fountains, plantations, and buildings by Pisistratus, Pericles, and Lycurgus, and became the usual place of exercise for the Athenian youths who devoted themselves to military pursuits. (Pausan. loc. cit. Xenoph. Hipparch. Plut. Lycurg. in Dec. Rhet. Harpocrat. et Suid. v. *Λυκείον*.) Nor was it less frequented by philosophers and those addicted to retirement and study. We know that it was more especially the favourite walk of Aristotle and his followers, who thence obtained the name of Peripatetics. (Cicer. Acad. Quæst. I. 4.) Here was the fountain of the hero Panops, (Plat. Lys. t. II. p. <sup>Panopsis fons.</sup> 203.) and a plane-tree of great size and beauty mentioned by Theophrastus. (Hist. Pl. I. 11. Cf. Plat. Phædr. p. 229.) The position commonly assigned to the Lyceum is on the right bank of the Ilissus, and nearly opposite to the church of *Petros Stauromenos*, which is supposed to correspond with the temple of Diana Agrotera on the other side of the river.

Not far from this presumed site of the Lyceum the Ilissus is joined by another stream, which is thought to answer to the Eridanus of Pausanias. <sup>Eridanus fl.</sup> (Attic. 19. Strab. IX. p. 397.)

Ardettus was a judicial court on the banks of <sup>Ardettus.</sup> the Ilissus, and not far removed from the Stadium. (J. Poll. VIII. 10. Harpocr. v. <sup>\*</sup>Ἀρδηττος. Plut. Vit. Thes.)

Cynosarges was a spot consecrated to Hercules, <sup>Cynosarges.</sup> and possessed a gymnasium and groves frequented by philosophers. (Diogen. Laert. Vit. Antisthen.) Here was a tribunal, which decided upon the legitimacy of children in doubtful cases. (Plut. Themist. Demosth. Orat. in Aristocr.) We learn from Herodotus, that after the victory of Marathon the Athe-

nian army took up a position at Cynosarges, when the city was threatened by the Persian fleet, which had sailed round the promontory of Sunium. (VI. 116.) Other passages relative to this place will be found in Athenæus. (VI. 26. Steph. Byz. v. Κυνόσαργες. Plut. Dec. Rhet. Antisth. Pausan. Attic. 19.) Philip, the son of Demetrius, in his attack on Athens, is said to have encamped there, and to have destroyed the groves and buildings around it, as well as those of the Lyceium. (Liv. XXXI. 24.)

Cynosarges is supposed to have been situated at the foot of mount Anchesmus, now the hill of *St. George*, and to the south-west of *Asomato*<sup>u</sup>. In the same vicinity we must place the demus of *Diomeia*, which, according to Steph. Byz., appertained to the tribe *Ægeis*. From Aristophanes we collect that a festival was celebrated here in honour of Hercules. (Ran. 857. Cf. Athen. XIV. Plut. de Exil.)

Anchesmus  
mons.

Pausanias speaks of Anchesmus as an inconsiderable height, with a statue of Jupiter on its summit. (Attic. 32.) it now takes its name from the church of *St. George*, which has replaced the statue<sup>x</sup>. Proceeding beyond this hill round the walls of the

Ceramicus  
exterior.

city, we shall arrive at the outer Ceramicus, which contained the remains of the most illustrious warriors and statesmen of Athens. Here were interred Pericles, Phormio, Thrasybulus, and Chabrias; the road, in fact, was lined as far as the Academy on either side with the sepulchres of Athenians who had fallen in battle. Over each tomb was placed a pillar with an inscription recording the names of the dead, and those of their demi and tribes. Among the se-

<sup>u</sup> Leake's Topogr. of Athens, p. 150.    <sup>x</sup> Leake's Topogr. p. 69.

veral monuments enumerated by Pausanias, we may notice those of the soldiers who fought in the battle of Tanagra before the Peloponnesian war, and on the Eurymedon under Cimon, at Potidæa under Callias, and at Amphipolis and Delium. One column commemorated the names of those who had fallen in Sicily; that of Nicias, however, was excepted, in consequence of his having surrendered himself to the enemy; while Demosthenes was adjudged worthy of having his name inscribed for this reason, that having capitulated for his army, he refused to be included in the treaty, and made an attempt on his own life. Here were also the cenotaphs of those who fell in the naval fight at the Hellespont, in the battle of Chæronea, and during the Lamiac war. Beyond were the tombs of Cleisthenes, who increased the number of the Attic tribes; of Tolmides; of Conon and Timotheus, a father and son, whose exploits are only surpassed by those of Miltiades and Cimon. Here were interred Zeno and Chrysippus, celebrated Stoics, Harmodius and Aristogeiton, and the orators Ephialtes and Lycurgus. The latter is said to have deposited in the public treasury 6500 talents more than Pericles had been able to collect. He also furnished vases and other ornaments, and dresses for the Panathenaic processions, and laid up a store of arms both for offensive and defensive warfare. He augmented the navy of Athens to the number of 400 triremes, and erected covered docks for them in the Piræus. He likewise terminated the Dionysiac theatre, and built the gymnasium in the Lyceum. (Pausan. Attic. 29. Plut. Vit. Lycurg. in Dec. Rhet.)

It was in the outer Ceramicus that the games

called Lampadephoria were celebrated. (Aristoph. *Ran.* 129. ubi vid. Schol. et Suid.<sup>y</sup>) The Academy Academia. was at the extremity of this burial ground, and about six stadia from the gate Dipylum. (Cicer. de Fin. V. 1. Liv. XXXI. 24. Lucian. Scyth.) It was originally a deserted and unhealthy spot. (Porphyr. de Abstin. I. Ælian. Var. Hist. IX. 10.) But Hipparchus surrounded it with a wall at a considerable expense, and it was afterwards adorned with groves, walks, and fountains, by Cimon. (Suid. Ἰππάρχου τειχίον. Plut. Vit. Cim.) Its name was derived from the hero Academus.

Ἐν εὐσκίοις δρόμοισιν Ἀκαδήμου θεοῦ. EUROL. FRAG.

Atque inter silvas Academi quærere verum.

HORAT. EPIST. II. 11, 45.

Here Plato possessed a small house and garden, which at first only yielded an income of three pieces of gold, but it produced afterwards a thousand and upwards. The property was gradually increased by bequests and donations for the benefit of those who studied philosophy there. (Suid. v. Πλάτων. Diog. Laert. Vit. Plat. III. 25.) Sylla, during the siege of Athens, is said to have cut down the groves of this celebrated spot. (Plut. Vit. Syll. Appian. Bell. Mithr.)

Before the entrance was an altar sacred to Love. Within was the shrine of Prometheus, with the statue of the god; it was from this point that the race of the Lampadephoria commenced. (Pausan. Attic. 30. Apollod. ap. Schol. Soph. Œd. Col. 57.) Here were also sanctuaries of Minerva and the Muses; the latter was built by Xenophon, and contained statues of the Graces, and one of Plato, erected by Mithridates, a Persian. (Diogen. Laert. Vit. Speusip. et

<sup>y</sup> See also Meursius Græc. Feriat. v. Λαμπάδας.

Plat.) There were likewise altars of Hermes, Hercules, and Jupiter Morius, who was so called from the Morian olives, which grew near the sanctuary of Minerva.

... τᾷδε θάλλει μέγιστα χώρα,  
Γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας<sup>\*</sup>  
Τὸ μὲν τις οὐ νεαρὸς οὔτε γῆρα  
Σημαίνων ἀλιώσσει χερὶ πέρσας.

SOPH. ŒD. COL. 700.

(Cf. Schol. ad loc. et Suid. v. Μορίαί. et Schol. Aristoph. Nub. 100.)

In the Academy were some plane-trees, said to be thirty-six cubits high. (Plin. Hist. Nat. XII. 1.) Without the enclosure was the monument of Plato, and the tower of Timon. (Pausan. Attic. 30.) The name of *Akathymia*, as we are informed by Mr. Hawkins, is still attached to this once favourite haunt of philosophers and poets. "It is now an "open piece of ground, not exceeding five acres, and "presents nothing remarkable in its appearance. "A few scattered olives grow on it, and some paces "further west we saw a number of gardens and "vineyards, which contained fruit-trees of a more "exuberant growth than in any other part of the "plain<sup>2</sup>."

A little to the north-west of the Academy was the demus of Colonus, named Hippeios from the altar erected there to the Equestrian Neptune, and rendered so celebrated by the play of Sophocles as the scene of the last adventures of Œdipus.

Εὐίππου, ξένη, τᾷσδε χώρας  
Ἴκου τὰ κράτιστα γᾶς ἔπαυλα  
Τὸν ἀργῆτα Κολωνόν.

SOPH. ŒD. COL. 668.

<sup>2</sup> Topogr. of Athens in Walp. Mem. vol. I. p. 488. not.

..... οἱ δὲ πλήσιοι γύαι  
 Τόνδ' ἰππότην Κολωνὸν εὐχονται σφίσιν  
 Ἀρχηγὸν εἶναι—

Id. v. 58.

(Cf. Cicer. de Fin. V. 1. Plut. Sen. Tr. Rep.) From Thucydides we learn that Colonus was distant ten stadia from the city, and that assemblies of the people were on some occasions convened at the temple of Neptune. (VIII. 67.) There was also a spot dedicated to the equestrian Minerva. (Soph. Œd. Col. 1070. Pausan. Attic. 30.) Pausanias notices besides, the Heroa of Theseus and Pirithous and those of Œdipus and Adrastus. (Attic. 30.)

Thoricia  
 rupis.

Belonging to Colonus was the Thorician rock alluded to by Sophocles. (Œd. Col. 1595.)

Pausanias reports that the grove and temple of Neptune were burnt by Antigonus when he invaded Attica. (Attic. 30.<sup>a</sup>)

Longimuri.

The celebrated long walls which connected Athens with its several ports were first planned and commenced by Themistocles after the termination of the Persian war. His object was evidently to prevent any invading army from intercepting the communication between the city and the Piræus; but he did not live to terminate this great undertaking, which was continued after his death by Cimon, and at length completed by Pericles. (Plut. Vit. Cim. Thuc. I. 107. Plat. Gorg. I. p. 455.) Sometimes we find them termed the legs, (σκέλη,) (Diod. Sic. XIV. 442. Polyæn. I. 40.) and by Latin writers the arms, (brachia,) of the Piræus. (Liv. XXX. 26.) One of these was designated by the name of Piraic, and sometimes by

Piraicus  
 murus.

<sup>a</sup> This, according to Pausanias, was Antigonus Gonatas; but the expedition alluded to is

not noticed, I believe, by any other author. Cf. Attic. I.

that of the northern wall, βορείων τεῖχος; its length was forty stadia. The other was called the Phaleric, or southern wall, and measured thirty-five stadia. (Thuc. II. 13. Plat. de Repub. IV. t. II. p. 440.) the intermediate wall, (διαμέσου τεῖχος,) spoken of by some ancient writers, may have been that portion which was enclosed between the two longomural arms. (Plat. loc. cit. Harpocr. v. διαμέσου τεῖχος.<sup>b</sup>) In the Peloponnesian war, we learn from Thucydides that the exterior, or Piraic wall alone was guarded, as that was the only direction in which the enemy could advance, there being no passage to the south and east of Athens, except through a difficult pass between the city and mount Hymettus, or by making the circuit of that mountain, which would have been a very hazardous undertaking<sup>c</sup>.

The long walls remained entire about fifty-four years after their completion, till the capture of Athens by the Peloponnesian forces, (Xen. Hell. II. 2, 14.) eleven years after which, Conon rebuilt them with the assistance of Pharnabazus. (Hell. IV. 8, 10. Isocr. Paneg. c. 33. p. 65. D. Diog. Laert. II. 39.) In the siege of Athens by Sylla, they were again broken down, and almost entirely destroyed. (Appian. Bell. Mithrid. c. 30.) Col. Leake informs us that some vestiges of this great work are still to be seen. "They are chiefly remarkable towards the lower end, where they were connected with the fortifications of Piræus and Phalerum. The modern road from Athens to the port *Drako*, at something less than two miles short of the latter, comes upon the foundations of the northern long

<sup>b</sup> See the remarks of col. Leake on this subject, p. 354.

<sup>c</sup> Leake's Topogr. of Athens, p. 351.

“ wall, which are formed of vast masses of squared stones, and are about twelve feet in thickness. Precisely parallel to it, at the distance of 550 feet, are seen the foundations of the southern long walls; the two walls thus forming a wide street, running from the centre of the Phaleric hill exactly in the direction of the entrance of the acropolis<sup>d</sup>.”

Maritime Athens may be considered as divided into the three quarters of Piræus, Munychia, and Phalerum, which I shall treat of in the order in which they here present themselves.

Piræus.

“ Piræus,” says Pausanias, “ was a demus from the earliest time, but it did not become a port for ships before the administration of Themistocles. Hitherto Phalerum had been the usual harbour, as it was nearest the sea; and Menestheus is said to have sailed from thence for Troy; and Theseus for Crete. But Themistocles perceiving that the Piræus presented greater advantages for the purposes of navigation, and contained three ports instead of one, when he was placed at the head of the government, caused it to be adapted for the reception of shipping. And now there are still remaining the covered docks, and the tomb of Themistocles, close to the largest of the harbours; for it is said that the Athenians having repented of their conduct towards him, his relatives conveyed thither his remains from Magnesia.” (*Attic.* 1. Cf. *Thuc.* I. 93. *Corn. Nep. Vit. Themist.* c. 6.) Strabo compares the maritime part of Athens to the city of the Rhodians, since it was thickly inhabited, and enclosed by a wall, comprehending within its

<sup>d</sup> Topogr. of Athens, p. 357.



circuit the Piræus and the other ports, which could contain four hundred ships of war. These lines being connected with the long walls, which were forty stadia in length, united the Piræus with the city. But, during the many wars in which the Athenians had been engaged, they were demolished, and the Piræus is now reduced to a few habitations, which stand round the ports and the temple of Jupiter Soter. (IX. p. 395.) The temple alluded to by the geographer is doubtless the same described by Pausanias as the *temenûs* of Minerva and Jupiter, in which were deposited the statues of these two deities in brass. That of Minerva was an admirable work by Cephissodotus. (Pausan. Attic. 1. Plin. XXXIV. 8.) The arsenal, erected and supplied by the architect Philo, was said to suffice for the equipment of a thousand ships. (Plin. Hist. Nat. VII. 37. Strab. IX. 395. Cicer. de Orat. I. 14. Vitruv. Præf. l. VII.) It was destroyed by Sylla. (Appian. Bell. Mithr. c. 41.)

The maritime bazar or emporium was called <sup>Macra Stoa.</sup> Macra Stoa, and was situated near the sea. Behind it was a statue of Jupiter, and one of the Athenian demos, by Leochares. The temple of Venus of Cnidos, built by Conon after his naval victory over the Lacedæmonians of that city, was also situated on the shore. There was likewise another shrine consecrated to Venus named Aparchus, by Themistocles. (Schol. Hermog. de Form. Or.)

The agora named Hippodameia was at a greater <sup>Hippodameia agora.</sup> distance from the coast; it was so called from Hippodamus, a Milesian, who had been employed by Themistocles to fortify the Piræus, and to lay out its streets as well as those of the capital. (Aristot.

Polit. II. 8. Harpocr. v. Ἰπποδαμεῖα.) Mention of this agora occurs also in Xenophon, Hell. II. 4. Demosthenes in Timoth. p. 1190. and Andocides de Myster. p. 23.

**Deigma.** The place called Deigma seems to have answered the purpose of an exchange or mart, where goods were exhibited for sale. (Xen. Hell. V. 1, 18. Lys. Orat. adv. Tisid. ap. Dionys. Hal. p. 986. Harpocr.

**Serangium.** v. Δεῖγμα.) The Serangium was a public bath. Isæus de Philoct. Hær. p. 59. Harpocr. v. Σηράγ-

**Phreattys.** γιον.) The Phreattys was a court of justice which took cognizance of murders when the party accused having been acquitted for an involuntary act was now tried for a voluntary crime. The defendant in this case was ordered to plead on board a ship, while the judges heard him from the shore. (Demosth. in Aristocr. p. 646. Pausan. Attic. 28.

**Theatrum.** Some ruins of a theatre, mentioned by Xenophon, (Hell. II. 4.) and in an inscription cited by Chandler, (Inscr. Ant. p. 72.) with a few vestiges belonging to the Hippodameia agora, are all that remain of the magnificent edifices which once adorned the Piræus and its harbours<sup>c</sup>.

The port of Piræus was subdivided into three lesser havens, named Cantharus, Aphrodisium, and Zea. The former was appropriated to dock-yards for the construction and repairs of ships of war. (Aristoph. Pac. 144. ubi vid. Schol. Plut. Vit. Phoc.) This was probably the innermost of the three basins.

**Aphrodisium portus.** Aphrodisium seems to have been the middle or great harbour, (Schol. Aristoph. loc. cit.) and Zea the outermost, so called from the grain which the Athe-

<sup>c</sup> Leake's Topogr. of Athens, p. 324.

nians imported from the Hellespont and other parts, and deposited in storehouses erected there for that purpose. (Hesych. v. Ζέα. Cf. Thuc. VIII. 90.<sup>f</sup>) The entrance to the Piræus was formed on one side by the point of land called Eetioneia, on the other by Cape Alcimus. Eetioneia, as we are informed <sup>Eetioneia.</sup> by Thucydides, was fortified towards the close of the Peloponnesian war by the council of Four Hundred, with a view of commanding the entrance of the harbour, and admitting, if necessary, the Peloponnesian fleet. They erected also a large building, in which they caused all imported corn to be deposited. (Thuc. VIII. 90. Harpocr. v. Ἡετιωνεία.) Eetioncia, according to col. Leake, was that projecting part of the coast which runs westward from the north side of the entrance into the Piræus, and is now called *Trapezona*<sup>g</sup>. Piræus itself is known by the name of *Port Drako*, or *Leone*, derived from a colossal figure of a lion in white marble, which once stood upon the breach, but was removed by the Venetians in 1687.<sup>h</sup>

The port of Munychia was so called, as it is said, <sup>Munychia portus.</sup> from Munychus, an Orchomenian, who, having been expelled from Bœotia by the Thracians, settled at Athens. (Diod. Sic. Frag. VII.) Strabo describes it as a peninsular hill, connected with the continent by a narrow neck of land, and abounding with hollows, partly natural and partly the work of art. When it had been enclosed by fortified lines, connecting it with the other ports, Munychia became

<sup>f</sup> For a full and accurate account of the present state of the Piræus, and its three subdivisions, see Leake's Topo-

graphy of Athens, p. 312.

<sup>g</sup> Topogr. of Athens, p. 319.

<sup>h</sup> Id. p. 309.

a most important position from the security it afforded to these maritime dependencies of Athens, and accordingly we find it always mentioned as the point which was most particularly guarded when any attack was apprehended on the side of the sea. (Thuc. VIII. 92. Xen. Hell. II. 4. Diod. Sic. XIV. 414. et XVIII. 757. Plut. Phoc.)

Ædes  
Dianæ.

Bendi-  
deium.

Theatrum  
Dionysia-  
cum.

Alcimus  
promonto-  
rium.

Phalerum.

The only buildings of note belonging to Munychia were a temple of Diana, (Pausan. Attic. 1.) apparently a Doric edifice, from the vestiges which are supposed to belong to it<sup>i</sup>, the Bendideium, also sacred to Diana Bendidia, (Xen. Hell. II. 4.) and the theatre of Bacchus, of which some ruins are to be seen on the north-east side of the peninsula, looking down upon the port of Munychia<sup>k</sup>. (Thuc. VIII. 93. Lys. in Agorat. p. 464.) The whole peninsula abounds with remains of walls, excavations in the rocks for the foundations of buildings, and other traces of ancient habitations<sup>l</sup>.

Cape Alcimus, according to Plutarch, was a headland near the entrance of Piræus, close to which was to be seen the tomb of Themistocles, built in the shape of an altar. (Vit. Themist. Cf. Pausan. Attic. 1.) This point of land appears to form the extreme projection of the Munychian promontory to the west. The harbour of Munychia, which is nearly circular, is known to the Greeks of the present day by the name of *Stratioki*.

Phalerum, as we have already observed, was the most ancient of the Athenian ports; but after the erection of the docks in the Piræus it ceased to be of any importance in a maritime point of view. It

<sup>i</sup> Leake's Topogr. of Athens, p. 325.

<sup>k</sup> Id. p. 325.  
<sup>l</sup> Id. p. 326.

was, however, enclosed within the fortifications of Themistocles, and gave its name to the southernmost of the long walls, by means of which it was connected with Athens. Pausanias notices in this demus, belonging to the tribe Antiochis, a temple of Ceres, and another of Minerva Sciras, (cf. Plut. Vit. Thes.) also a temple of Jupiter at some distance from the shore. Here were, besides, altars sacred to the Unknown Gods, (cf. Act. Apost. xvii. 23. Diogen. Laert. Vit. Epimen. Philostr. Apollon. Tyan. VI. 2.) the sons of Theseus, the hero Phalerus, and Androgeus son of Minos, (Pausan. Attic. 1.) and the tomb of Aristides. (Plut. Vit. Aristid.) Phalerum supplied the Athenian market with abundance of the little fish named aphyæ, so often mentioned by the comic writers. (Aristoph. Acharn. 901. Av. 76. Athen. VII. 8. Aristot. Hist. Anim. VI. 15.) The lands around it were marshy, and produced very fine cabbages. (Hesych. v. Φαληρικάι, Xen. Econ. c. 19.) The modern name of Phalerum is *Porto Fanari*.

Having now terminated the description of Athens, with its suburbs and dependencies, I shall proceed to give some account of the coast of Attica, to the west of Piræus, as far as the Megarean frontier, and afterwards of that more extensive portion situated to the east of Phalerum, which terminates on the Bœotian frontier near the mouth of the Asopus.

Beyond Eetioneia was the port Phoron of Strabo, <sup>Phoron portus,</sup> (IX. p. 395.) and the little islands of Psyttaleia and <sup>Psyttaleia insula.</sup> Atalante. The former is celebrated in history for the destruction of a corps of Persians by the Greeks, under the command of Aristides, during the battle

of Salamis. (Herod. VIII. 76. 95.) Æschylus reports that it was sacred to Pan :

Νῆσός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων

Βαῖα, δύσσορμος ναυσὶν, ἣν ὁ φιλόχορος

Πὰν ἐμβατεύει, ποντίας ἀκτῆς ἐπὶ.

PERS. 453.

(Cf. Pausan. Attic. 36.) It is now called *Lipso-coutalia*<sup>m</sup>. Atalante, which is close to it, retains the name of *Talantous*<sup>n</sup>. In the same vicinity was Cynosura. Cynosura, mentioned by the oracle delivered to the Athenians prior to the battle of Salamis. (Herod. VIII. 76.)

Ἄλλ' ὅταν Ἀρτέμιδος χρυσαόρου ἱερὰν ἀκτὴν

Νηυσὶ γεφυρώσῃσι, καὶ εἰναλίην Κυνόσουραν.

It is probably the cape which lies opposite to the north-eastern extremity of the Isle of Salamis, where there is a ferry for crossing over to that island<sup>o</sup>.

Corydallus mons.

Above this part of the coast rises mount Corydallus, now *Daphni Bouni*<sup>p</sup>, noticed by Strabo, together

Corydallus.

with the demus of the same name. (IX. p. 395.) The latter, as we learn from Steph. Byz., belonged to the tribe Hippothoontis. (v. Κορυθαλλὸς, Hesych. ead. voc. Theophrast. ap. Athen. IX.) Mount Corydallus is said to have been the haunt of the robber Procrustes. (Diod. Sic. IV. 181.) Sir W. Gell points out on the road from Athens to *Scaramanga* some ruins of a castle or fortress, and also the remains of a temple, indicating the site of a demus, which may possibly have been Corydallus<sup>q</sup>.

Amphiale promontorium.

We now reach the headland named Amphiale by

<sup>m</sup> French Strabo, t. III. p. 374.

<sup>n</sup> Gell's Itiner. p. 103.

<sup>o</sup> Itin. p. 103.

<sup>p</sup> Wheler's Travels, t. I. b. II. p. 375.

<sup>q</sup> Itin. p. 102.

Strabo, who notices some stone quarries in its vicinity. (IX. p. 395.) Sir W. Gell thinks it is the cape near which there is a tumulus, and the metochi of *Daphne*. At a little distance from the shore are the two islets named Pharmacusæ, in the largest of which Circe was said to have been interred, (IX. p. 395. Steph. Byz. v. *Φαρμακοῦσσα*;) they are now called *Kyra*<sup>r</sup>. Above this coast rises mount *Ægaleus*, from the summit of which Xerxes beheld the action of Salamis. (Herod. VIII. 90. Demosth. c. Timocr. p. 466.) According to Thucydides this mountain was situated to the left of the road from Athens to Eleusis. (II. 19. Cf. Schol. *Æd. Col.* 1052. et Schol. *Æsch. Pers.*)

..... ἐπὶ δὲ πρὸ μᾶσσον ἐπ' ἄκρου  
Αἰγάλειω θυμέντος, ἄγων μέγαν ὑετὸν ἔστη.

VET. PORT. AP. SUID. V. *Μᾶσσον*.

Dives et *Ægaleos* nemorum.

STAT. THEB. XII. 630.

Mount *Ægaleus* seems to be a continuation of *Corydallus*, stretching northwards into the interior of Attica. The modern name is *Skaramanga*. In its vicinity was the demus of Oie, or Oe, as we learn from the Scholiast of Sophocles on this passage of the poet<sup>s</sup>:

Ἡ που τὸν ἐφέσπερον  
Πέτρας νιφάδος πελῶσ'  
Οἰάτιδος ἐκ νομοῦ,  
Πώλοισιν, ἧ βίμφορμάτοις  
Φεύγοντες ἀμίλλαις;

*ÆD. COL.* 1058.

Hesychius, however, disapproves of the interpreta-

<sup>r</sup> Chandler's Travels, t. II. his edition of the *Ædipus Col.*  
p. 220. 1061. p. 225.

<sup>s</sup> See Dr. Elmsley's note in

tion of the Scholiast, since the demus of Oie, as he asserts, was not in this direction. Stephanus Byz. assigns Oie to the tribe Æneis, but Harpocration to that of Pandion.

Thriasius  
Campus.  
Thria.

Beyond Amphiale was the Campus Thriasius, and the demus of Thria, from which it derived its name. (Strab. IX. p. 395.) Thucydides calls it Thrio, when speaking of an invasion of Attica by the Lacedæmonians, under Plistoanax, before the Peloponnesian war. (I. 114. Cf. Steph. Byz. v. Θρία.)

The Thrasian plain is often mentioned by the writers of antiquity. (Herod. VIII. 7, 65. Thuc. II. 19. Plut. Vit. Pelop. et Arat. Galen. de Dign. et Cur. An. Aff. Aristid. Leuctr. II.) We learn from Athenæus that here was a temple dedicated to Phila, mother of Demetrius, under the name of Venus Phila, and the place itself was called by some Philæum, out of compliment to that prince. (VI. 66.) Aristotle ascribed the fertility of the Thriasian plain to the effect of the south wind which blew from the sea. (Prob. XXVI. 17.)

Rheiti.

Before Thria were some small streams named Rheiti, which, as was supposed from their being salt, came from the Euripus of Chalcis. They were sacred to Ceres and Proserpine, and none but the priests were allowed to fish in these waters. (Pausan. Attic. 38.) Thucydides reports, that a skirmish took place in the vicinity of the Rheiti, in the commencement of the Peloponnesian war, between the Athenian cavalry and that of the enemy. (II. 19.) Sir W. Gell speaks of the Rheiti as two salt lakes near the shore, on the right bank of which ran the ancient road from Eleusis to Athens<sup>†</sup>. This was

<sup>†</sup> Itiner. p. 33. Dodwell, t. I. p. 581.



usually termed the Sacred way, and as Pausanias describes at some length the monuments and other buildings on this route, it may be proper to insert here a summary notice of his observations. (Attic. 36.) On quitting Athens, he points out the tomb of Anthemocritus, a herald, who was foully slain by the Megareans, (cf. Plut. Vit. Pericl.) and that of Molossus, who commanded some Athenian troops in an expedition into Eubœa. Beyond is a spot named Sciron, from Scirus, a soothsayer of Dodona in the reign of Erechtheus; a neighbouring torrent likewise bore his name. (Cf. Steph. Byz. v. Σκίρων.) <sup>Sciron locus et fl.</sup> The tomb of Cephisodorus next follows, who was sent to Rome to demand succours against Philip son of Demetrius, and that of Themistocles, great grandson of the illustrious statesman of that name. Not far from these was the chapel of the hero Laci<sup>us</sup>, and the demus, called after him Lacia, or Laciadæ. This <sup>Laciadæ.</sup> place belonged to the tribe Ceneis, and derived some celebrity from being the birthplace of Miltiades. (Plut. Vit. Cimon. Cf. Hesych. et Steph. Byz. v. Λακιάδαι.) Pausanias notices here an altar dedicated to Zephyrus, and a temple of Ceres and Proserpine; also the house of Phytalus, who having entertained the former goddess, she in return taught him the art of cultivating the fig. Sir W. Gell conceives that the present church of *Agia Saba* corresponds with the site of Laciadæ<sup>u</sup>. A little further on, the Sacred road crossed the Cephissus, generally distinguished by the name of Atticus, to distinguish it from the Cephissus which flowed near Eleusis. <sup>Cephissus fl.</sup> Strabo affirms that it took its source near the de-

<sup>u</sup> Itiner. p. 31.

mus of Trinemeis, and, after flowing through the Attic plains, and passing under the long walls, discharged itself into the sea near Phalerum: he adds, that in summer it was nearly dry. (IX. p. 400.) In the *Œdipus Coloneus* it is described however as a perennial stream:

..... οὐδ' αὖπνοι  
 Κρῆναι μινύθουσι  
 Κηφισοῦ νομάδες ῥέεθρων,  
 'Αλλ' αἰὲν ἐπ' ἡματι  
 'Ωκυτόκος πεδίων ἐπινίσσεται— ver. 685.

Gephyre. The road to Eleusis crossed the river at a spot named Gephyre, where, according to Strabo, certain jokes were practised on passengers during the time of the mysteries. (IX. p. 400. Cf. Etym. M. v. Γεφυρεῖς.) The Cephissus appears to have changed its ancient bed, being now divided into several branches, and the water is at present almost entirely drawn off for the irrigation of the surrounding gardens and olive grounds<sup>x</sup>.

Pæcilus  
 mons.

On crossing the river, Pausanias notices the altar of Jupiter Milichius, and the small temple of a hero named Cyamites, also the monument erected by Harpalus the Macedonian to his wife, which surpassed in magnificence every structure of the kind in Greece. Beyond was a temple dedicated to Ceres, Proserpine, Minerva, and Apollo, by the descendants of Cephalus. This stood at the foot of a mountain named Pæcilus. The road here traversed a narrow defile called the Mystic gap, *μυστικὴ εἴσοδος*. (Istr. ap. Schol. Soph. Œd. Col. 1059.) Near the monastery of *Daphne*, as sir W. Gell informs us,

<sup>x</sup> Gell's Itiner. p. 31.

stood, in the year 1800, three Ionic columns belonging to the temple, mentioned by Pausanias, which are now in the British Museum<sup>y</sup>.

The temple of Venus, which the same writer places in this vicinity, still remains with its peribolus. It was small, and of the Doric order<sup>z</sup>.

Beyond the Rheiti was the palace of Crocon, who <sup>Croconis regia.</sup> was said by some to be a son of Triptolemus, and son-in-law of Celeus, (Pausan. Attic. 38. Harpocr. v. *Κειρωνίδαι*, Bekker. Anecd. p. 273.) also the tomb <sup>Eumolpi tumulus.</sup> of Eumolpus, who was said to be a son of Neptune, and to have come from Thrace to settle in Attica. His wars with Erechtheus, sovereign of that country, are celebrated in Grecian mythology. (Thuc. II. 15. Isocrat. Panath. Apollod. Bibl. III. 15, 4.) Pausanias reports that Erechtheus was slain in one of these contests, but others affirm that Eumolpus perished. A treaty was however at length concluded, by which it was determined that Eleusis, which had been occupied by the latter, should henceforth be subject to Athens, but still retain the privilege of celebrating the mysteries of Ceres, and it was further agreed that the descendants of Eumolpus should alone perform the sacred functions in the temple of the goddess. (Pausan. Attic. 38.)

Οὐ Πότνιαι σεμνὰ τιθηνοῦνται τέλη

Θνατοῖσιν, ὧν καὶ χρυσία

Κλῆς ἐπὶ γλώσσα βέβακε

Προσπόλων Εὐμόλπιδ' ἄν. SOPH. ŒD. COL. 1050.

(Cf. Thuc. VIII. 53. Schol. Soph. ad loc. cit.)

In the same vicinity was the chapel of the hero <sup>Heroum Hippo-</sup> Hippothoon, who gave his name to the tribe Hippo-<sup>thoonis.</sup>

<sup>y</sup> Itiner. p. 32.

<sup>z</sup> Id. p. 32.

Cephissus  
Eleusinius  
fl.

thoontis. Pausanias then crosses the Eleusinian Cephissus, which is a more considerable stream than the former river of that name. Sir W. Gell observes, that, being divided at present into many small branches, it often inundates this part of the plain; the road is raised above the marsh, and paved<sup>a</sup>. Close to the Cephissus was a spot named Erineus, where Pluto is said to have descended into the earth when carrying off Proserpine. (Pausan. Attic. 38.)

Erineus.

Eleusis.

Eleusis derived its name from a hero, whom some affirmed to be the son of Mercury, but others of Ogygus. (Pausan. Attic. 38. Cf. Aristid. Rhet. Eleus. t. I. p. 257.) Its origin is certainly of the highest antiquity, as it appears to have already existed in the time of Cecrops, (Strab. IX. p. 397.) but we are not informed by whom or at what period the worship of Ceres was introduced there. Eusebius places the building of the first temple in the reign of Pandion, (Chronic. II. p. 66.) but according to other authors it is more ancient. (Clem. Alex. Strom. I. p. 381. Tatian. ad Græc. c. 61.) Celeus is said to have been king of Eleusis when Ceres first arrived there.

Πρὶν γ' ὅτε δὴ Κελεοῖο δαΐφρονος ἵκετο δῶμα,  
\*Ὅς τότε \*Ελευσίνος θυόεσσης κοίρανος ἦεν.

HOM. HYMN. CER. 96.

. . . . . ἀλλ' ἀπάνευθε θυάδεος ἔνδοθι νηοῦ  
Ἦσται, \*Ελευσίνος κραναὸν πολίεθρον ἔχουσα. Id. 356.

Δεῖξεν, Τριπτολέμῳ τε, Διοκλεῖ τε πληξίπῳ,  
Εὐμόλπου τε βίῃ, Κελεῶ θ', ἡγήτορι λαῶν,  
Δρησμοσύνην θ' ἱερῶν, καὶ ἐπέφραδεν ὄργια πᾶσιν. Id. 474.

The temple of Eleusis was burnt by the Persian

<sup>a</sup> Itiner. p. 34.

army in the invasion of Attica, (Herod. IX. 65.) but was rebuilt, under the administration of Pericles, by Ictinus, the architect of the Parthenon. Strab. IX. p. 395. Plut. Vit. Pericl.) Strabo states that the mystic cell of this celebrated edifice was capable of containing as many persons as a theatre. A portico was afterwards added by Demetrius Phalereus, who employed for that purpose the architect Philo. "The vestibule appears to have been an exact copy of the Propylæum in the acropolis. It had six Doric columns in each front, and was entered by a flight of steps; the interior was sustained by six columns of the Ionic order. The temple itself was a cell about 175 feet square; the columns, twelve in number, were of the Doric order, and more than six feet in diameter; the inside was sustained by a number of smaller columns." Within the temple was a colossal statue of Ceres, the bust of which was removed in 1802 by Dr. Clarke, and brought to England. This magnificent structure was entirely destroyed by Alaric, A. D. 396, (Eunap. Vit. Soph. p. 75.) and has ever since remained in ruins. As the mysteries of Eleusis have been largely treated of by several authors, I shall content myself with referring the reader to their accounts of the religious ceremonies and superstitions practised here<sup>b</sup>.

Besides the temple of Ceres, Pausanias mentions those of Triptolemus, Diana Propylæa, and Neptune; also the threshing-floor of Triptolemus, and the well named Callichorus, where the Eleusinian

<sup>b</sup> Meursii Eleusin. Op. t. II. Recherches sur les Myst. s. 3.  
p. 457. Chandler's Travels, t. p. 86.  
II. c. 40. p. 221. Sainte Croix,

women first met to celebrate the praise of the goddess. (Attic. 38.) Some traces of the temple of Diana are observable in the church of *St. Zacharias*, which is almost entirely composed of ancient fragments. "The temple of Neptune was probably "near the sea, where several traces appear com- "posed of the dark Eleusinian marble. The founda- "tions of the ancient mole are still visible<sup>c</sup>."

Eleusis, though so considerable and important a place, was classed among the Attic demi. (Strab. IX. p. 395.) It belonged to the tribe Hippothoon- tis. (Steph. Byz. v. Ἐλευσίς.) Livy speaks of the citadel as being a fortress of some strength, com- prised within the sacred precincts of the temple, (XXXI. 25. Cf. Scyl. Peripl. p. 21.) and Mr. Dod- well observes that the acropolis was elevated upon a rocky ridge which rises to the north of the temple of Ceres. Some ancient foundations of an irregular style support a superstructure of modern ruins<sup>d</sup>. Eleusis, now called *Lesina*, is an inconsiderable vil- lage, inhabited by a few Albanian Christians<sup>e</sup>.

We have seen that the Thriasian plain formed part of the Eleusinian district; another portion was designated by the name of Rarius Campus.

Rarius  
Campus.

Ἐς δ' ἄρα Ῥάριον Ἰξε, φερέσβιον οὐθαρ ἀρούρης

Τὸ πρὶν, ἀτὰρ τότε γ' οὔτι φερέσβιον, ἀλλὰ ἔκηλον

Ἑστῆκει πανάφυλλον.

HOM. HYMN. CER. 450.

It was in this plain that Ceres was first said to have sown corn. (Pausan. Attic. 38.) Dodwell observes,

<sup>c</sup> Dodwell, t. I. p. 584. The same writer observes that the coins of Eleusis are common; they represent Ceres drawn by dragons or serpents. The inscription is EAETΣI. or EAET.

within a wreath of ears of corn.

<sup>d</sup> See the Uned. Antiq. of Attica, published by the Dilett. Society.

<sup>e</sup> Chandler's Travels, c. 42.

that the soil, though arid, still produces abundant harvests<sup>f</sup>. In the vicinity of Eleusis we must place the demus Scambonidæ, which is chiefly deserving of notice as the birthplace of Alcibiades. (Plut. Vit. Alcib.) It belonged to the tribe Leontis, and possessed a forum, and a street called Μύρμηκος ἀτραπός, from the hero Myrmex. (Harpocr. v. Σκαμβωνίδαι, Hesych. v. Μύρμηκος ἀτραπός, Aristoph. Vesp. 81. Böckh. Corp. Inscr. Attic.) As Pausanias unites the mention of this demus with the story of Crocon, it was probably situated near the Cephissus. Sir W. Gell thinks it was not far from *Stephani*<sup>g</sup>.

At some distance from the coast, and towards Megara, Pausanias notices the Anthian well, where Ceres was reported to have sat down after the rape of Proserpine; the chapel of Meganira; the tumulus of the Argive chiefs interred by Theseus; the monument of Alope; and the Palæstra of Cercyon. (Pausan. Attic. 39.) Between Eleusis and Megara flowed a small torrent named Iapis, which, according to Scylax, formed the limit between the territory of the latter city and Attica. (p. 21. Cf. Callim. ap. Steph. Byz. v. Ἰαπίς.) This stream must have descended from the mountain of Kerata, which, as Strabo affirms, divided the two states from each other. (IX. p. 394. Cf. Acesod. ap. Plut. Vit. The- mist.) Diodorus Siculus speaks of an action fought in its vicinity between the Athenians and Megareans, in which the former were victorious. (XIII. 365.) The Kerata are represented by Wheler as two horned peaks, on the summit of which is a ruined tower; they still preserve their ancient name<sup>h</sup>.

<sup>f</sup> Class. Tour, t. I. p. 583.

<sup>h</sup> Travels, t. II. b. III. p.

<sup>g</sup> Itiner. p. 19. 24. and 23.

521. Chandler, ch. 42.

Salamis  
insula.

Opposite the Eleusinian coast was the island of Salamis, said to have derived its name from Salamis, mother of the Asopus. (Pausan. Attic. 35.) It was also anciently called Sciras and Cychrea, from the heroes Scirus and Cychreus, and Pityussa, from its abounding in firs. (Strab. IX. p. 393.) It had been already celebrated in the earliest period of Grecian history from the colony of the Æacidæ, who settled there before the siege of Troy. (Strab. loc. cit.)

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας—

IL. B. 557.

. . . . . ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως

ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τὲ, τραφέμεν τέ.

IL. H. 198.

Τελαμώνιε παῖ, τῆς ἀμφιρύτου

Σαλαμῖνος ἔχων βάθρον ἀγχιάλου—

SOPH. AJ. 134.

ᾧ κλεινὰ Σαλαμῖς, σὺ μὲν που

Ναίεις ἀλίπλαγκτος, εὐδαίμων,

Πᾶσιν περίφαντος αἰεὶ.

Id. 596.

The possession of Salamis, as we learn from Strabo, was once obstinately contested by the Athenians and Megareans; and he affirms that both parties interpolated Homer, in order to prove from his poems that it had belonged to them. (IX. p. 394.) Having been occupied by Athens, it revolted to Megara, but was again conquered by Solon, or, according to some, by Pisistratus. (Plut. Solon.) From this period it appears to have been always subject to the Athenians.

On the invasion of Xerxes they were induced to remove thither with their families, in consequence of a prediction of the oracle, which pointed out this island as the scene of the defeat of their enemies,



(Herod. VIII. 56.) and soon after, by the advice of Themistocles, the whole of the naval force of Greece was assembled in the bay of Salamis. Meanwhile the Persian fleet stationed at Phalerum held a council, in which it was determined to attack the Greeks, who were said to be planning their flight to the Isthmus. The Persian ships accordingly were ordered to surround the island during the night, with a view of preventing their escape. In the morning the Grecian galleys moved on to the attack, the Æginetans leading the van, seconded by the Athenians, who were opposed to the Phœnician ships, while the Peloponnesian squadron was engaged with the Ionians. The Persians were completely defeated, and retired in the greatest disorder to Phalerum; notwithstanding which, Xerxes is said to have made demonstrations of an intention to renew the action, and with that intent to have given orders for joining the island of Salamis to the continent by a mole. The following night, however, the whole of his fleet abandoned the coast of Attica, and withdrew to the Hellespont. (Herod. VIII. 83.)

Πλήθουσι νεκρῶν δυσπότημος ἐφαρμένων  
Σαλαμῖνος ἄκται πᾶς τε πρόσχωρος τόπος.

ÆSCH. PERS. 277.

Μαρτυρήσαι κεν πόλις Αἴ-  
αντος, ὀρθωθεῖσα ναύταις  
Ἐν πολυφθόρῳ, Σαλαμῖς, Διὸς ὄμβρῳ,  
Ἀναρίθμῳ ἀνδρῶν χαλαζᾶεντι φόνῳ.

PIND. ISTHM. V. 61:

A trophy was erected to commemorate this splendid victory on the isle of Salamis, near the temple of Diana, and opposite to Cynosura, where the strait is narrowest. Here it was seen by Pausanias, (At-

tic. 30.) and some of its vestiges were observed by sir W. Gell, who reports that it consisted of a column on a circular base. Many of the marbles are in the sea<sup>1</sup>.

The church of *St. Nicolas* is supposed to occupy the site of the temple dedicated to Cychreus, who was said to have assisted the Athenian ships during the engagement. (Pausan. Attic. 36.)

<sup>1</sup> Ἀκτὰς ἀμφὶ Κυχρεΐας, ὅα

<sup>2</sup> Ἐρράνται.

ÆSCH. PERS. 576.

(Cf. Lycophr. 450.) Stephanus Byz. (v. Κυχρεΐος) mentions a village of Salamis named Cychreus. Strabo informs us that the island contained two cities; the more ancient of the two, which was situated on the southern side, and opposite to Ægina, was deserted in his time. The other stood in a bay, formed by a neck of land which advanced towards Attica. (IX. p. 393.) Pausanias remarks that the city of Salamis was destroyed by the Athenians, in consequence of its having surrendered to the Macedonians when the former people were at war with Cassander; there still remained, however, some ruins of the agora, and a temple dedicated to Ajax. Chandler states that the walls may still be traced, and appear to have been about four miles in circumference. "The level space between them is now "covered with green corn. The port is choked "with mud, and partly dry. Among the scattered "marbles are some with inscriptions. One is of "great antiquity, before the introduction of the "Ionic alphabet. On another; near the port, the "name of Solon occurs. This renowned lawgiver

Cychreus  
vicus. .

Urbs Sala-  
mis vetus  
et nova.

<sup>1</sup> Itiner. p. 303.

“ was a native of Salamis, and a statue of him was  
 “ erected in the market-place, with one hand co-  
 “ vered by his vest, the modest attitude in which  
 “ he was accustomed to address the people of  
 “ Athens. An inscription on black marble was also  
 “ copied in 1676 near the ruin of a temple, pro-  
 “ bably that of Ajax<sup>k</sup>.”

The river Boccarus, as Strabo reports, flowed <sup>Boccarus</sup> fl. through the island. (IX. 394.) Lycophron also speaks of it :

‘Ο μὲν, πατὴρς μομφαῖσιν ἡλαστρημένος  
 Κυχρῆος ἀντρων, Βωκάρου τε ναμάτων. ver. 450.

Strabo elsewhere states that there was another stream named Cephissus in Salamis. (IX. p. 424.)

Opposite to Megara was a promontory called Bu- <sup>Cephissus</sup> fl. Budorus  
 dorus, with a fortress upon it, which was taken by <sup>promonto-</sup>  
 a Lacedæmonian fleet under Brasidas, who sailed <sup>rium et</sup>  
 from Megara with the design of surprising the Pi- <sup>Castellum.</sup>  
 ræus. (Thuc. II. 94. et III. 51. Diod. Sic. XII. 312.  
 Steph. Byz. v. Βούδαρον.) Strabo mentions it as a  
 mountain of Salamis. (X. p. 446.) Sir W. Gell must  
 be mistaken in supposing Budorus to be opposite to  
 Ægina, as it was certainly on the side towards Me-  
 gara. He himself informs us, that “ on the hill be-  
 “ hind the monastery of the *Phanagic Phanero-*  
 “ *meni*, opposite the ferry to Megara, are the re-  
 “ mains of a very ancient fortress or city, whence  
 “ there is a fine view towards Corinth<sup>l</sup>.” This no  
 doubt was Budorus or Budorum.

Salamis, according to the Greek geographers,  
 measured seventy or eighty stadia in length, or be-  
 tween nine and ten miles. (Strab. IX. p. 393.) Its

<sup>k</sup> Chandler, t. II. ch. 46. <sup>l</sup> Itiner. p. 304. Dodwell, t.  
 See also Gell's Itiner. p. 303. I. p. 579.

present name is *Colouri*, which is that of the principal town<sup>m</sup>.

We must now return to the Piræus, in order to describe the portion of the Attic coast which lies to the east of that port.

Colias promontorium.

About twenty stadia from Phalerum was the promontory of Colias, whither the wrecks of the Persian ships were said to have been carried after the battle of Salamis, an event foretold by the Athenian augur Lysistratus :

Κωλιάδες δὲ γυναῖκες ἐρετμοῖσι φρίζουσι.

(Herod. VIII. 96. Pausan. Attic. 1.) Strabo seems to place Colias more to the south-east, near Anaphlystus. (IX. 398.) Here was a temple consecrated to Venus Colias, and the goddesses named Genetyllides. (Pausan. loc. cit. Strab. loc. cit. Aristoph. Nub. 53. et Schol.) Colias was also celebrated for its earthen-ware. (Plut. de Audit. t. VI. p. 153. Etym. M. et Suid.) This promontory, I believe, still retains its ancient name, though it is occasionally designated by that of *Trispyrgoi*<sup>n</sup>.

Alimus.

In the same vicinity we should place the demus Alimus, the birthplace of Thucydides. (Marcell. Vit. Thucyd.) It is alluded to by Aristophanes, Av. 496.

Καὶ γὰρ νομίσας ὄρθρον ἐχώρουν Ἀλιμουῖνταδε—

Pausanias notices here a temple of Ceres Thesmophorus and Proserpine. (Attic. 31. Clem. Alex. Protrept.) From Demosthenes we learn that it was thirty-five stadia from Athens. (in Eubul.) It belonged to the tribe Leontis. (Steph. Byz. v. Ἀλιμουῖς.) Some vestiges of the ancient name may still

<sup>m</sup> Gell's Itiner. p. 303. Dodwell, t. I. p. 578.

<sup>n</sup> Stuart's Map of Attica, t. III. p. xiv.

be traced in that of *Myssia* or *Mysta*. Sir W. Gell remarks, "that from Phalerum there is a pleasant road along the beach to Cape Colias, where at *Myssia*, or *Mysta*, there is one capital, either of the temple of Venus or that of Ceres. Here the sea is nearest to the city of Athens°."

In this maritime district were probably also the demi of Xypete and Thymœtadæ, which are said to Xypete. have formed a Tetracomia, or community of four boroughs, with Piræus and Phalerum. (J. Poll. IV. 105.<sup>p</sup>) Xypete, according to an ancient tradition, once bore the name of Troy, having been founded by the Trojan Teucer. (Strab. XIII. p. 604. Phanodem. ap. Dion. Hal. Ant. Rom. I. Steph. Byz. v. Τροία.) It belonged to the Cecropian tribe. (Harpocr. v. Ξυπέτη, Plut. Pericl. Lycurg. p. 152. Plato ap. Laert. p. 188. et Psephism. ap. Laert. p. 371. Demosth. p. 1356.)

Thymœtadæ was assigned to the tribe Hippo-<sup>Thymœ-</sup>thoontis. (Harpocr. v. Θυμοιτάδαι. Cf. Aristoph. <sup>tadæ.</sup> Schol. ad Vesp. 1133.)

Ἐγὼ δὲ σισύραν ὥρμην Θυμοιτῖδα.

From Plutarch's Life of Theseus we learn it was situated close to the sea. The people of this borough were accused of being litigious. (Etym. M. v. Δρυαχαρνεῦ.)

Echelidæ was another demus on this part of the Echelidæ. coast, since we are told by Hesychius that it stood not far from the temple of Hercules, which was common to the Tetracomia of which we have just spoken. Here was an hippodromus, in which, according to the same lexicographer, gymnastic games

° Itiner. p. 100.

<sup>p</sup> See Böckh Corp. Inscr. I. 1. p. 123.

were celebrated during the Panathanaic festival. (v. Ἐχελίδαί. Etym. M. v. Ἐχελος.)

Æxone.

Continuing along the sea-shore we find Æxone, (Strab. IX. p. 398.) whose inhabitants are often charged by comic writers with being addicted to slander and calumny; from which circumstance the verb αἰξωνεύεσθαι was used as synonymous with βλασφημεῖν. (Steph. Byz. v. Αἰξωνία, Harpocr. v. Αἰξωνεῖς) Æxone was celebrated also for the excellence of its mullets.

... μετ' αὐτῶν δ' εἰσὶν ἐκπρεπεῖς φύσιν  
Αἱ ξανθοχρῶτες, ἅς κλύδων Αἰξωνικὸς  
Πασῶν ἀρίστας ἐν τόποις παιδεύεται.  
Αἷς καὶ θεὰν τιμῶσιν φωσφόρον κόρην,  
Δείπνων ὅταν πέμπωσι δῶρα ναυτίλοι.

NAUSICR. AP. ATHEN. VII. 127.

Οὐδ' Αἰξανίδ' ἐρυθρόχρων ἐσθίειν ἔτι  
Τρίγλην.

CRATIN. AP. EUND.

(Cf. J. Poll. VI. c. 10. Suid. v. Αἰξανίδα τρίγλην.)

“Γραῦς τις κακόλογος ἐκ δυοῖν Αἰξωνέοιν. Comicus apud

“Lexicograph. Sangerman; verte patre et matre

“Æxonensibus<sup>1</sup>.” (Plat. I. 387. 355. Aristoph.

Vesp. 890. Ælian. Var. Hist. IV. 25. Demosth. p.

1353.) Stuart informs us that the name of *Æxona*

is still attached to this ancient site. Contiguous to

Halæ Æxonides.

it was another demus, which took its name of Halæ from some salt-works situated on the coast. It was also called Halæ Æxonides, from the demus of Æxone, in order to distinguish it from another Halæ near Marathon. (Steph. Byz. v. Ἀλαί. Cf. Æschin. Ep. ad Ctes. Schol. Callim. Hymn. Dian. 173. Xen. Hell. II. 4, 24.) Halæ Æxonides formed

<sup>1</sup> A MS. note of Dr. Elmsley.

part of the Cecropian tribe. (Steph. Byz. v. 'Αλαί.) In Dodwell we find the following note on the site of this demus. "We passed several tumuli of small stones, and some imperfect traces of antiquity, and in an hour and ten minutes from Bari came to the remains of an extensive city, perhaps the Halai Aixonides".

Further on was Anagyrus, a demus of the tribe *Anagyrus*. Erechtheis, (Strab. IX. p. 390.) which was said to take its name from a plant called Anagyrus, that emitted a fetid odour on being touched; which gave rise to the proverb 'Ανάγυρον κινεῖν.

'Ο γοῦν 'Ανάγυρός μοι κεκινῆσθαι δοκεῖ.

ARISTOPH. LYS. 68.

(Cf. Hesych. v. 'Αναγυράσιος, Diogenian. Cent. I. 25. Zenob. Cent. II. 55.) We collect from the comic writers cited by Athenæus that Anagyrus was on the sea-coast :

'Ο δὲ μὲν 'Αναγυράσιος ὀρφῶς ἐστὶ σοι,  
'Ον οὐδ' ὁ φίλος Μυνίσκος ἔσθαι ὁ Χαλκιδεύς.

PLAT. COM. AP. ATHEN. VIII. 33.

Καὶ 'Αναγυρουτόθεν τοὺς κορακιῶντας.

ARCHIPP. AP. EUND. VII. 138.

Eumenes the Athenian, who most distinguished himself in the battle of Salamis, was of Anagyrus. (Herod. VIII. 93.)

Pausanias notices a temple of Cybele in this demus, (Attic. 31.) the position of which is fixed by Chandler at the foot of mount Hymettus, and to the south of Æxone. "We came," says that traveller, "to the site of a considerable town, some terrace walls of the species called *incertum* remain-

<sup>r</sup> T. I. p. 556.

"ing. Beyond there is a church. We found some fragments of inscriptions fixed in the wall, and one of my companions afterwards copied a sepulchral marble, recording a person of Anagyrus, which it is probable was the name of the place. The terrace perhaps was the site of the temple of the Mother of the Gods<sup>\*</sup>."

Between Æxone and Anagyrus was a headland named Zoster, which consisted of several slender points extending into the sea, according to the description given of them by Herodotus, who relates that Xerxes' fleet, after the disaster of Salamis, on coming in sight of these points, mistook them for ships. (VIII. 107. Cf. Strab. IX. p. 398. Xen. Hell. V. 1, 9.) Pausanias reports that this cape was sacred to Latona, Diana, and Apollo. (Pausan. Attic. 31. Steph. Byz. v. Ζωστήρ.) It is now called *Ha-*  
Zoster promontorium.
Prospalta.
*likes*<sup>†</sup>. In this vicinity was Prospalta, a demus of the tribe Acamantis, where was a temple of Ceres and Proserpine. (Paus. Att. 31. Cf. Isæi Orat. de Agn. Hæc. p. 298. Demosth. p. 1071.) Eupolis wrote a comedy, entitled, the Men of Prospalta, Προσπάλτιοι. Cf. Etym. M. v. Δρυαχαρνέυ. Phot. v. Προσπάλτιοι. Steph. Byz. Πρόσπαλτα.) Stuart informs us that the site of this demus yet retains the name of *Paleo-spata*<sup>‡</sup>.

Opposite to Æxone, as we find from Strabo, was the little island Hydrusa, now *Cambonisi*<sup>\*</sup>. He also places off Cape Zoster that of Phaura, now *Flegær*. (IX. p. 398.)

Beyond Zoster was Thoræ, as we learn from the

<sup>\*</sup> Travels, t. II. ch. 31.

<sup>†</sup> Chandler's Travels, t. II. ch. 31.

<sup>‡</sup> Map of Attica, t. III. p. xiv.

<sup>\*</sup> Chandler, t. II. c. 31.

<sup>†</sup> Gell's Itiner. p. 89.



same geographer. (IX. p. 398.) It belonged to the tribe Antiochis. (Harpocr. et Steph. Byz. v. *Θεραί*.) Stuart is inclined to identify Thoræ with the ruins which exist near the village of *Bari*, about six hours and a half from Surium<sup>z</sup>, but Dodwell supposes it to have been situated more to the south<sup>a</sup>. This traveller observes, "that the whole of the coast from Sunium to Athens seems to have been thickly inhabited and peopled with towns, villages, and temples. The traces of antiquity do not by any means occur so frequently on the eastern coast of Attica." Lampra, which follows next in Strabo's description of the Attic coast, was divided into the Lampra  
Inferior et  
Superior. Lower and Upper Lampra, the one situated on the coast, the other at some distance above it, (Hesych. v. *Λαμπρά*;) both formed part of the tribe Erechtheis. The name of the people appears to have been indifferently written *Λαμπρεῖς* and *Λαμπτρεῖς*. (Harpocr. v. *Λαμπτρεῖς*, Isæus, p. 72. Lysias, p. 420. Dem. p. 743. et 1360. Chandl. LXXI. Marm. Oxon. LII. Phot. vv. *Λαμπραὶ*, *Λαμπριεῖς*, *Λαμπτρίς*<sup>b</sup>.) Lampra was the place to which Cranaus fled from Amphictyon; and his monument was still to be seen there in the time of Pausanias. (Attic. 31.) The name of *Lambrica* now serves to point out the situation of the upper town of Lampra, at some distance from the sea, in the chain of Hymettus<sup>c</sup>.

Beyond was the demus of *Ægilia*<sup>d</sup>, (Strab. IX. *Ægilia*. p. 398.) so called from a hero named *Ægilus*. The

<sup>z</sup> Ant. of Attica, t. III. p. 9.

<sup>a</sup> T. I. p. 548. Gell's Itiner. p. 87.

<sup>b</sup> MS. note of Dr. Elmsley on the Attic Demi.

<sup>c</sup> Stuart's Antiq. of Athens,

t. III. p. xiv. Dodwell, t. I. p. 547.

<sup>d</sup> It is generally allowed that in Strabo we ought to read *Αἰγυλιεῖς* for *Αἰγινεῖς*.

figs of this place were said to be the finest in Attica. (Athen. XIV. 67.)

..... καὶ ἀπ' Αἰγίλῳ ἰσχυὰς τρώγοις  
'Αδεῖαν. THEOCR. IDYLL. A. 147.

(Demosth. in Neær. p. 1363. Φράστωρ Αἰγίλειός, Harpocr. et Steph. Byz. v. Αἰγιλία, Chandl. LXXIX. CVI.) The inhabitants were enrolled in the tribe Antiochis. Ægilia probably stood near the present village of *Elimbos*, where there are some foundations, the indications of a demus<sup>e</sup>.

Anaphly-  
stus.

Anaphlystus was a town of some note, with a harbour and fortifications. (Scyl. Peripl. p. 21.) Herodotus compares the shape of the Tauric Chersonese to the extreme portion of Attica, which would be comprised within a line drawn from Anaphlystus to Thoricus, a port on the eastern coast. (IV. 99.) This demus belonged to the tribe Antiochis. (Harpocr. v. 'Ανάφλυστος, Aristoph. Ran. 450. et Eccles. 902. Strab. IX. p. 398. Pausan. Corinth. 30.) Xenophon, in his treatise on the revenue, recommended the erection of a fortress at Anaphlystus for the protection of the mines of Laurium. (Prov. p. 928 E. Steph.) The modern village of *Anaphiso* is supposed to represent the ancient Anaphlystus<sup>f</sup>.

Astypalæa  
promontorium.

The point of land which forms one of the sides of the harbour of *Anaphiso* is probably the cape Astypalæa of Strabo. (IX. p. 398. Cf. Steph. Byz. v. 'Αστυπάλαια.) Opposite is the island called by the same author Eleusa, now *Elissa*. The Pancion, or sanctuary of Pan, alluded to by that geographer as

Eleusa insula.

<sup>e</sup> Dodwell, t. I. p. 547.

<sup>f</sup> Gell's Itiner. p. 85.

being near Anaphlystus, is doubtless the grotto so minutely described by Chandler and Dodwell<sup>g</sup>.

Beyond Anaphlystus Strabo notices Azenia, a de-Azenia. mus of the tribe Hippothoontis. (Steph. Byz. v. Ἀζηνία, Æschin. p. 159. 532. 583. Demosth. p. 501.) The site of this place is probably near *Alegrana*, where sir W. Gell observed several vestiges of ancient habitations<sup>h</sup>.

Laurium, celebrated for its silver mines, was a Laurium. range of hills extending from that part of the Attic coast which we have now reached to the promontory of Sunium, and from thence to the neighbourhood of *Port Rafti*, the ancient Prasîæ on the eastern coast<sup>i</sup>. Herodotus informs us that the produce of these mines was shared among the Athenians, each of whom received ten drachmæ; but we are not informed whether this division took place annually. Themistocles, however, during a war with Ægina, advised them to apply this money to the construction of 200 galleys; a measure which contributed in a great degree to the naval ascendancy of the Athenians. (Herod. VII. 144.) Thucydides reports, that the Lacedæmonian army, in their second invasion of Attica, advanced in this direction as far as Laurium. (II. 55.) The produce of the mines had already much diminished in the time of Xenophon. (Mem. III. 6, 5.) We collect from his account that they were then farmed by private persons, who paid a certain sum to the republic in proportion to the quantity of ore they extracted; but

<sup>g</sup> Chandler's Travels, t. II. ch. 32. Dodwell, t. I. p. 550.

<sup>i</sup> Stuart's Antiq. of Attica, t. III.

<sup>h</sup> Itiner. p. 84.

he strongly urged the government to take the works into their own hands, conceiving that they would bring a great accession of revenue to the state. (De Prov. p. 923. E. Steph.) These private establishments were called ἐργαστήρια ἐν τοῖς ἀργυρείοις. (Æschin. in Timarch. p. 14.) Nicias is said to have employed at one time 1000 slaves in the mines. (Xen. loc. cit. Cf. Plut. Nic. Andocid. de Myst. Demosth. Orat. de Chers. Pausan. Attic. 1. Diod. Sic. V. c. 37.) Strabo informs us that the metallic veins were nearly exhausted when he wrote; a considerable quantity of silver, however, was extracted from the old scorix, as the ancient miners were not much skilled in the art of smelting the ore. (Strab. IX. p. 399.<sup>k</sup>) "Mr. Hawkins, in his survey of this part "of the Attic coast, discovered many veins of the "argentiferous lead ore, with which the country "seems to abound; he observed traces of the silver "mines not far beyond *Keratia*. The site of the "smelting furnaces may be traced to the southward "of *Thorico* for some miles, immense quantities of "scorix occurring there." These were probably placed near the sea-coast for the convenience of fuel, which it soon became necessary to import<sup>l</sup>. The mines were situated much higher along the central range of hills. Besa was a demus near Laurium, as we may infer from the treatise of Xenophon on the Athenian revenue. (p. 928 E. and Isæus, Orat. de Pyrrh. Hæred. p. 40.) Strabo, speaking of Bessa

Besa.

<sup>k</sup> See a dissertation on the mines of Laurium by Böckh. Comment. Acad. Berol. an. 1814 et 1815. p. 89.

<sup>l</sup> Walpole's Memoirs, t. I. p. 430. Gell's Itiner. p. 79. Dodwell, t. I. p. 538.

in the Epicnemidian Locris, says it was distinguished from the Attic demus by the latter being written with only one Σ. (IX. p. 426.)

Besa belonged to the tribe Antiochis. (Harpocr. v. Βησιγίς. Isæi Orat. de Nicostrat. Hær. Chandl. 71.)

Near Laurium were two other spots connected also with the mines; they are named Aulon and Aulon. Thrasyllum by Æschines, (in Timarch. p. 15.) to Thrasyllum. which we may add Maroneia, from an inscription Maroneia. cited by Böckh<sup>m</sup>.

The village of *Kataphekai* is thought by Stewart to answer to the demus Phegaia, which it is supposed was situated on the road from the Piræus to Sunium<sup>n</sup>. It is observed that there were two demi of this name; one appertaining to the tribe Ægeis or Æantis, the other to Pandionis (Steph. Byz. et Harpocr. v. Φηγαία. Marm. Oxon. LII.)

Sunium, one of the most celebrated sites in Attica, forms the extreme point of that province towards the south. Near the promontory stood the town of the same name with a harbour. (Pausan. Attic. 1.) Sunium was held especially sacred to Minerva as early as the time of Homer.

Ἄλλ' ὅτε Σούνιον ἶδὼν ἀφικόμεθ', ἄκραν Ἀθηνῶν.

OD. Γ. 278.

Γενοίμαν

Ἦν' ὑλᾶεν ἔπεισι πόντου

Πρόβλημ' ἀλίκλυστον, ἄκραν

Ἦνδ' πλάκα Σουνίου,

Τὰς ἱερὰς ὅπως προσεί-

ποιμ' ἄν' Ἀθάνας— SOPH. AJ. 1217.

<sup>m</sup> Corp. Inscr. Attic.

<sup>n</sup> Stewart's opinion is followed by professor Cruze, (Hellas, ch. 6. p. 239.) who cites

Harpocraton in support of the position thus assigned to Phegaia, but that lexicographer is silent on the subject.

Δίας Ἀθηνᾶς σῶς ὑπάργυρος πέτρα.

EUR. CYCL. 292.

Neptune was also worshipped there, as we learn from Aristophanes. (Equit. 557.)

Δεῦρ' ἔλθ' ἐς χορὸν ὃ χρυσοτρίαιν', ὦ

Δελφίνων μεθέων Σουνιάρατε—

Regattas were held here in the minor Panathenaic festivals. (Lys. Apol.) The promontory of Sunium is frequently mentioned in Grecian history. Herodotus in one place calls it the Suniac angle (τὸν γουνὸν τὸν Σουνιακόν.) (IV. 99. Cf. VI. 87. 115.) Thucydides reports that it was fortified by the Athenians after the Sicilian expedition, to protect their vessels which conveyed corn from Eubœa, and were consequently obliged to double the promontory. (VIII. 4. Cf. VII. 28. Athen. VI. c. 20. Scyl. Peripl. p. 21. Strab. IX. p. 399. Liv. XXXII. 17. Cic. ad Attic. VII. 3.)

It is now called *Capo Colonna*, from the ruins of the temple of Minerva, (Vitruv. IV. 7.) which are still to be seen on its summit. Travellers who have visited Sunium inform us, that this edifice was originally decorated with six columns in front, and probably thirteen on each side. Spon reports that in his time nineteen columns were still standing. At present there are only fourteen<sup>c</sup>. Sir W. Gell observes “that nothing can exceed the beauty of “this spot, commanding from a portico of white “marble, erected in the happiest period of Grecian “art, and elevated 300 feet above the sea, a prospect “of the gulf of Ægina on one side, and of the

<sup>c</sup> The views of this ancient edifice have been published by the Dilettanti Society.

"Ægæan on the other<sup>p</sup>." Dodwell states, "that the temple is supported on its northern side by a regularly constructed terrace wall, of which seventeen layers of stone still remain. The fallen columns are scattered about below the temple, to which they form the richest foreground. The walls of the town, of which there are few remains, may be traced nearly down to the port on the southern side; but the greater part of the opposite side, upon the edge of the precipice, was unfenced, except by the natural strength of the place, and the steepness of the rock; the walls were fortified with square towers<sup>q</sup>."

Off Sunium is an insular rock, known to the ancients by the name of Patroclus. It having been fortified, as Pausanias reports, by a commander so called, who was sent by Ptolemy Philadelphus with a fleet to aid the Athenians against Antigonos Gonatas. (Attic. 1. Cf. Strab. IX. p. 398. Steph. Byz. v. Πατρόκλου νῆσος.) The modern Greeks term it *Gaidaronesi*, the Ass's Island<sup>r</sup>. At a greater distance from the coast to the south is the island of Belbina also mentioned by Strabo. (loc. cit. et VIII. p. 375. Scyl. Periopl. p. 21.) It is now called *St. George Arbora's* island.

On doubling cape Sunium, the first harbour which presented itself was named Panormus according to Ptolemy, (p. 86.) Wheler identified it with *Port Rafi*<sup>s</sup>; but that haven is more probably Prasias.

Thoricus, which still retains its name, was a de-Thoricus.

<sup>p</sup> Itiner. p. 82. Chandler, t. II. ch. 1.

<sup>r</sup> Dodwell, t. I. p. 540. Gell's Itiner. p. 83.

<sup>q</sup> Class. Tour, t. I. p. 543, 544.

<sup>s</sup> L. VI. p. 447.

Patrocli insula.

Panormus portus.

mus of the tribe Acamantis, and a place of great antiquity. (Strab. IX. p. 397.)

..... οἱ μὲν ἔπειτα  
 Νῆϊ βοῶν Θορικόνδε κατέσχεθον—

HOM. HYM. CER. 125.

(Apollod. II. 4, 7. Anton. Liber. Metam. c. 41. Harpocr. et Hesych. v. Θόρικος.) It was fortified by the Athenians towards the close of the Peloponnesian war. (Xen. Hell. I. 2, 1.) This town was sixty stadia from Anaphlystus. (Id. de Prov. p. 928 E. Cf. Herod. IV. 99. Thuc. VIII. 95. Strab. IX. p. 398. Plin. IV. 7. et XXXVII. 5. Mel. II. 3.) "Its present remains," says Mr. Dodwell, "are interesting and extensive. The city, which was of an irregular form, was surrounded by a wall with square projecting towers; and apparently about two miles and a half in circuit. The acropolis was on a pointed hill above the city. Here are the ruins of a Doric edifice, which has been described with accuracy by the Dilettanti Society in 1812. At the foot of the acropolis are the remains of a curious and magnificent theatre. The seats are preserved, and fifteen layers of blocks of the exterior wall of the Koilon. The form of this theatre is distinguished by the singular circumstance that one of the sides is much longer than the other<sup>t</sup>." Sir W. Gell supposes the first mentioned edifice may have been a basilica; the whole size was about 105 feet by 50. The theatre is 176 feet broad<sup>u</sup>. Opposite to Thorikos, and extending from that parallel to Sunium, was a deserted and rugged island named Helena. Strabo,

Helena insula.

<sup>t</sup> Class. Tour, t. I. p. 534.

<sup>u</sup> Itiner. p. 80.



who follows Artemidorus, (IX. p. 399. et X. p. 485.) conceived it was the Cranae of Homer. (Il. Γ. 444.) Pliny calls it Macrjs. (IV. 20.) The modern name is *Macronisi*.

North of Thoricos stood Potamos, (Strab. IX. p. <sup>Potamos.</sup> 399.) a borough of the Leontis, where was the tomb of Ion the son of Xanthus. (Pausan. Attic. 31. Achaic. 1. Plut. Aristid. Diogen. Epicur. X. 16. Isæi Orat. de Dicæog. Hæred. p. 53. Harpocr. v. Ποταμός. Etym. M. v. Δρυάχαρνειῦ. Plin. IV. 7.) The remains of *Potamoi* are laid down in modern maps at the mouth of a small river to the south of Port *Raphiti*. Thucydides speaks of a port between Thoricos and Prasiæ, which may be Potamos. (VIII. 95.)

Prasiæ was a demus of the tribe Pandionis. (Steph. <sup>Prasiæ.</sup> Byz. v. Πρασιά.) Pausanias reports that the Hyperborean offerings were transmitted to the temple of Apollo at Prasiæ, and conveyed from thence to Delos. (Attic. 31.) Strabo places it north of Thoricos. (IX. p. 399. Cf. Thuc. VIII. 95.) Livy also speaks of Prasiæ as a port of Attica. (XXXI. 45.) "The remains of this ancient town are pointed out "by Dodwell near the village of *Prassa*, at the "western extremity of the fine harbour called *Porto* "*Rafthy*; they occupy a part of the plain and a "rocky peninsula. There are four small and rocky "islands, on two of which are some remains of anti- "quity\*." The peninsula noticed by Dodwell is called *Corugni*, and Stuart, with much probability, identifies it with the Coronea mentioned by Step- <sup>Coronea peninsula.</sup>hanus Byz. as a Chersonnesus of Attica. (v. Κορώνεια.)

\* Class. Tour, t. I. p. 531. Gell's Itiner. p. 77.

Stiria.

To the north of Prasias was Stiria, ascribed by the lexicographers to the tribe of Pandion. (Harpocr. Hesych. et Suid. v. Στεριά.) It was the birthplace of Theramenes and Thrasybulus. (Aristoph. Schol. Ran. 546. Æschin. in Ctesiph. Diod. Sic. XIV. 415. Xen. Hell. IV. 8, 25. Plut. I. 206. A.) This place was near Brauron, as we learn from Plato, who reports that the tomb of Hipparchus was on the Stirian road. (ἐπὶ τῇ Στεριακῇ ὁδῷ) (in Hipparch. I. p. 318. Cf. Strab. IX. p. 398. Pausan. Phoc. 35. Plin. IV. 7. Lys. Apol. p. 580. Æschin. in Timarch. Marm. Oxon. 52. Schol. Plat. 85.) The vestiges observed between *Braona* and *Port Rapti* by sir W. Gell, probably appertain to Stiria.

Brauron.

Brauron was celebrated in mythology as the spot where Iphigenia first landed after her escape from Tauris with the statue of Diana. From this circumstance, the goddess was here held in peculiar veneration under the title of Brauronia.

Σὲ δ' ἄμφι σεμνάς, Ἰφιγένεια, κλίμακας  
Βραυρωνίας δεῖ τῆσδε κληδουχεῖν θεᾶς.

EUR. IPH. TAUR. 1428.

ὦ τόνδ' ἐποπτέουσα καὶ κεκτημένη  
Βραυρωνός ἱεροῦ θεοφιλέστατον τόπον  
Λητοῦς Διός τε τοξόδαμνε παρθένε.

DIPHIL. AP. ATHEN. VI. 1.

Ἀγχίαλον Βραυρῶνα κενήριον Ἰφιγενείας.

NONN. DIONYS. XIII. 186.

(Pausan. Attic. 33. Steph. Byz. v. Βραυρών. Strab. IX. p. 398.) The Pelasgi, who had been expelled from Attica, and had settled at Lemnos, carried off several Athenian virgins who came to Brauron to celebrate the festival of Diana. (Herod. VII. 138.

Itiner. p. 77.

Cf. Plut. de Clar. Mul. et Quæst. Græc. 21.) Pausanias relates that the statue of the goddess was removed by Xerxes. (Arcad. 46.) Many writers speak of the Brauronia or festival held in this place. (Dinarch. Orat. in Aristog. Hesyech. v. Βραυρωνίαι. J. Poll. VIII. 26. Mel. II. 3.)

Qui gelidum Braurona viri, qui rura lacessunt

Munychia—

STAT. THEB. XII. 625.

The ruins of Brauron are pointed out by modern travellers near the spot now called *Palaio Braona*. Sir W. Gell noticed, “ the foundation of a city-wall “ with towers; higher up, a well, and many stones “ and foundations of the city, probably Brauron.” Chandler calls the modern site *Vronna*<sup>a</sup>. The river which falls into the sea near *Braona* is probably the Erasinus of Strabo. (VIII. p. 371.)

Erasinus fl.

Beyond was Halæ Araphenides, celebrated also for another temple dedicated to Diana Tauropolus. (Strab. IX. p. 398.)

Halæ Araphenides.

Χῶρός τίς ἐστίν Ἀτθίδος πρὸς ἐσχάτοις

Ὅροισι, γείτων θειράδος Καρυστίας,

Ἱερὸς, Ἀλᾶς νιν ὀνόμαζι λεώς·

Ἐνταῦθα τεύξας ναὸν, Ἰδρυσαι βρέτας,

Ἐπώνυμον τῆς Ταυρικῆς—

EUR. IPH. TAUR. 1416.

Ἡ ἴνα δαῖμον Ἀλᾶς Ἀραφηνίδας οἰκῆσουσα

Ἡλθες διὰ Σκυθίης, ἀπὸ δ' εἶπας τέθμια Ταυρῶν.

CALLIM. HYMN. DIAN. 173.

It was the usual place for crossing over from Attica to Carystus in Eubœa. (Strab. X. p. 446. Cf. Steph. Byz. v. Ἀλαὶ Ἀραφηνίδες.)

The ruins of Halæ Araphenides are laid down in

<sup>a</sup> Itiner. p. 77.

<sup>a</sup> Travels, t. II. ch. 34.

Lapie's map a little to the north of the village of *Pitchery*. This demus must have been situated near that of Araphen, from which it doubtless derived its name. The latter belonged to the tribe of Ægeïs, (Steph. Byz. v. Ἀραφὴν,) but respecting its position nothing is known. (Cf. Harpocr. Demosth. in Macart. p. 610.<sup>b</sup>)

Myrrhinus.

At Myrrhinus, (Strab. IX. p. 399.) which was said to have received its name from the myrtles which grew there in abundance, (Steph. Byz. v. Ἀγρούς. Aristoph. Schol. Plut.) was a temple of Diana Colænis. (Pausan. Attic. 31. Suid. v. Κολαινίς. Demosth. in Meid. p. 344. Æschin. in Timarch. p. 184. Plut. Isocr. Rhet. p. 449. Diog. Laert. IV. p. 226. in Speusipp.) Stephanus assigns it to the tribe Pandionis. (v. Μυρρῖνούς.) The ethnic is generally Μυρρῖνούσιος. (Plut. I. p. 274, 240, 387. Lys. p. 623. Chandl. p. 48.) but sometimes ἐκ Μυρρῖνούτιης. (Steph. Byz. v. cit. Schol. Plat. p. 44. Gruter. Inscr. Diar. Ital. p. 44. Spon. Art. 34.<sup>c</sup>)

Myrrhinus was probably in the vicinity of the monastery of *Daoud*, where sir W. Gell noticed some remains of antiquity near a beautiful spot overgrown with myrtles, and with a magnificent prospect towards Hymettus<sup>d</sup>.

Tetrapolis regio, prius Hyttenia.

We now come to the small district called Tetrapolis from its containing four townships<sup>e</sup>; these were Cœnoe, Marathon, Probalinthus, Tricorythus. Stephanus says it was once named Hyttenia. (v. Τετρά-

<sup>b</sup> Stuart calls the present site *Raphena*. (Antiq. of Attic. t. III.)

<sup>c</sup> From Dr. Elmsley's remarks on the Demi Attici.

<sup>d</sup> Itiner. p. 63.

<sup>e</sup> This must have been a remnant of the old territorial division anterior to Theseus.

πολις. Cf. Philochor. ap. Athen. p. 235. E. Strab. IX. p. 383. Plut. Schol. Œd. Col. 1047.)

Probalinthus was the most southerly of these four towns, as we learn from Strabo, who places it after Myrrhinus. (IX. p. 399.) It was classed under the tribe of Pandion. (Steph. Byz. v. Προβάλινθος.) The ethnic is both Προβαλίνθιος and Προβαλίσσιος. (Demosth. p. 832. et 1361. Pseudo Plut. in Æschin. apud quem Προβαλλουσίον. Chandl. XXX. <sup>e</sup>) This demus was probably situated on the northern side of that branch of mount Pentelicus, the modern name of which is *Rapentosa* <sup>f</sup>. The termination of this chain on the coast forms a promontory now *Cape Cavala*, which is perhaps the Cynosura of Ptolemy. (p. 86. Suid. v. Κυνόσουρα.) <sup>Probalinthus. Cynosura promontorium.</sup>

The celebrated town of Marathon was said to have been named after the hero Marathos. (Plut. Thes. Suid. v. Μαραθών.) It was already a place of note in the days of Homer.

Ὦς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
Πόντον ἱπ' ἀτρύγετον λίπε δὲ Σχερίην ἱερατεινὴν  
Ἴκετο δ' εἰς Μαραθῶνα, καὶ εὐρυάγυιαν Ἀθήνην,

Od. H. 81.

From the Scholiast of Sophocles, (Œd. Col. 1047.) who quotes Philochorus on the Tetrapolis, we learn, it possessed a temple consecrated to the Pythian Apollo. Demosthenes reports that the sacred galley was kept on this coast, and that on one occasion it was captured by Philip. (Phil. I. p. 49.) There was another temple dedicated to the Hellotian Minerva. (Schol. Pind. Olymp. XIII. 56.) Eurystheus was said to have been defeated here by Iolaus and the

<sup>e</sup> MS. remarks of Dr. Elmsley on the Attic Demi.

<sup>f</sup> Gell's Itiner. p. 63.

Heraclidæ. (Strab. VIII. p. 377.) and Theseus to have destroyed a bull, by which the country was infested. (Plut. Thes. Strab. IX. p. 399.)

..... Τε, maxime Thèseu,

Mirata est Marathon Cretæi sanguine tauri.

OVID. METAM. VII. 423.

The Persian generals selected Marathon as the most advantageous spot for effecting a landing, from the facility its extensive plain afforded for the use of cavalry. (Herod. VI. 102.) A great part of it, however, was swampy, especially towards the sea, as Pausanias informs us. These marshes abounded with fish and water-fowl. (Attic. 32. Aristot. Hist. Anim. VI. 15.)

..... ὅσα τ' εὐδρόσους τε

Γῆς τόπους ἔχετε, καὶ λειμῶ-

να τὸν ἐρόεντα Μαραθῶνος·

Ὅρνις τε τετραπόικιλος

Ἀτταγᾶς, ἀτταγᾶς.

ARISTOPH. AV. 245.

The surrounding hills were favourable for the culture of the olive.

Καὶ τέμενος βαθύδενδρον ἐλαιοκόμου Μαραθῶνος

NONN. DIONYS. XIII. 84.

Βότρους ἐλαιήεντος ἐφοινίχθη Μαραθῶνος.

ID. XLVIII. 18.

(Cf. Lucian. Icar. Senec. Hippol. 17. Cratin. ap. Porphy. Quæst. Hom. VIII.) Cornelius Nepos, in his life of Miltiades, observes that Marathon was ten miles from Athens; but as in fact it is nearly double that distance, it is probable we ought to read twenty instead of ten. Pausanias affirms it was half way from Athens to Carystus in Eubœa. (Attic. 32. §)

\* See professor Kruse's Hellas. Attica, ch. VI. p. 267.

In the plain was the tumulus of those Athenians who fell in the battle with the Persians, their names being inscribed on sepulchral pillars. Another tumulus was raised for the Plataeans and the slaves. The monument of Miltiades was apart from the rest. Here also was the fountain of Macaria, daughter of Hercules, who devoted herself to secure victory to the Heraclidæ. (Pausan. Attic. 32.) Games were celebrated at Marathon, as we learn from Pindar. (Cf. Ol. XIII. 157. Pyth. VIII. 113.)

Οἶον ἐν Μαραθῶνι, συ-  
λαθεῖς ἀγνεύων,  
Μένεν ἀγῶνα πρεσβυτέρων,  
Ἄμφ' ἀργυρίδεσσιν.

Ol. IX. 134.

This place belonged to the tribe Leontis. (Steph. v. *Μαραθῶν*. Cf. Philostr. Vit. Soph. Mel. II. 3. Plin. IV. 7.)

“Marathon,” which still preserves its name, according to a modern traveller, “is situated at the “north-western extremity of a valley which opens “towards the south-east into the great plain in “which the battle was fought. This extends along “the coast from the north-east to the south-west. “At the extremity, and near the sea, is seen the “conspicuous tomb raised over the bodies of the “Athenians who fell in the memorable battle against “the Persians, and close to the coast upon the right “is a marsh, wherein the remains of trophies and “marble monuments are yet visible<sup>h</sup>.”

From a memoir of col. Squire, inserted in Walpole's Memoirs<sup>i</sup>, we further learn, that “the land “bordering on the bay of Marathon is an uninter-

<sup>h</sup> Clarke's Travels, P. II. s. 3. p. 13.

<sup>i</sup> T. I. p. 328.

“ rupted plain about two miles and a half in width,  
 “ and bounded by rocky, difficult heights, which en-  
 “ close it at either extremity. About the centre of  
 “ the bay a small stream, which flows from the  
 “ upper part of the valley of Marathon, discharges  
 “ itself into the sea by three shallow channels. A  
 “ narrow rocky point projecting from the shore  
 “ forms the north-east part of the bay, close to  
 “ which is a salt stream connected with a shallow  
 “ lake, and a great extent of marsh land,” (compare  
 Pausanias’s account.) “ The village of *Marathona*  
 “ is rather more than three miles from the sea.  
 “ Towards the middle of the plain may be seen a  
 “ large tumulus of earth twenty-five feet in height,  
 “ resembling those on the plain of Troy<sup>k</sup>.”

Panis an-  
trum.

Above Marathon was a stalactitic cave sacred to Pan, as we are informed by Pausanias. (Attic. 32.) It is three quarters of an hour from the village, and is situated a short way up a steep and rocky hill. A narrow passage conducts through a few small chambers covered with coarse stalactite<sup>l</sup>.

Phegus.

Between Marathon and Halæ Araphenides, Stephanus places a demus named Phegus, (v. Φηγῶς,) which belonged to the tribe of Erechtheus. (Cf. Harpocr. et Etym. M. ead. v.) The ethnic is Φηγούσιος. (Lys. ap. Harpocr. Andocid. p. 32. Marm. Oxon. 411.)

Ænoe.

Ænoe, which must not be confounded with another demus of the same name situated on the confines of Bœotia near Eleutherae, is classed by Harpocraton and the other lexicographers under the tribe Æantis. We know also from the same writers

<sup>k</sup> See a plan of the battle of Marathon annexed to the memoir, p. 335.

<sup>l</sup> Dodwell, t. II. p. 162.



that it formed part of the Tetrapolis. (Harpocr. v. Οινόη. Steph. Byz. ead. v. et v. Τετράπολις. Strab. VIII. p. 383.) The Scholiast to the *Œdipus Col.* (v. 1047.) informs us on the authority of Philochorus, that there was at Cœnoe a temple of some celebrity sacred to the Pythian Apollo. (Cf. Lucian. Icaromen. Liban. Apol. Demosth. Ptol. p. 87.) From Dodwell we find that the site of this town still retains its name and some vestiges near the cave of Pan<sup>m</sup>.

Tricorythus or Tricorynthus, the last town of the Tricory-<sup>thus.</sup> Tetrapolis, (Steph. Byz. v. Τρικόρυθον,) was situated, as we learn from Strabo, to the north of Marathon. (IX. p. 399.) The soil was probably marshy, since Aristophanes speaks of the Tricorysian gnats.

Οὐχ ὄρᾱς; οὐκ ἐμπίς ἐστιν ἦδε Τρικορυσία. Lys. 1031. (Cf. Schol. in loc. et Suid. v. Τρικορυσία ἐμπίς. et Τρικορυσία βασίλινα. v. παίσωμεν.)

Diodorus reports that Tricorythus was the spot assigned to the Heraclidæ during their residence in Attica. (IV. 181. Cf. Pausan. Attic. 32.) The site of this demus is thought to correspond with that of *Souli*, a little to the north of Marathon<sup>n</sup>.

Rhamnus, situated on the coast, was sixty stadia Rhamnus. from Marathon, (Pausan. Attic. 33. Cf. Strab. IX. p. 399.) and was so named from the plant rhamnus, which grew there in abundance. (Schol. Aristoph. Plut. Steph. Byz. vv. Ῥαμνοῦς et Ἀγνοῦς.) This demus belonged to the tribe *Æantis*, and was much celebrated in antiquity for the worship of Nemesis; hence styled Rhamnusia virgo. (Ovid. Metam. III.

<sup>m</sup> T. II. p. 163. Gell's Itin. p. 138.

<sup>n</sup> Clarke's Travels, P. II. s.

3. p. 14. Stuart's Ant. of Athens, t. III. p. 7. Gell's Itiner. p. 60.

406. Catull. Carm. LXV. Stat. Silv. III. 5, 4.) Its temple contained a statue of the goddess, said to be of one of the finest works of Phidias; others ascribed it, however, to his pupil Agoracritus. (Suid. v. Ῥαμνουσία Νέμεσις.) It was of a colossal size, and sculptured in Parian marble. (Pausan. Attic. 33. Zenob. Prov. Cent. V. 82.) Scylax speaks of Rhamnus as being fortified. (Peripl. p. 21.) It was the birthplace of the orator Antipho. (Plat. I. p. 496. Plut. I. 526. D. Athen. p. 506. F. Lys. p. 632. Æschin. p. 196. Schol. Plat. 139. Chandl. 71.)

A modern traveller, who has accurately explored the site of this ancient town, informs us<sup>o</sup>, "that it  
 " now bears the name of *Vræo Castro*, and was  
 " placed on a round rocky hill, surrounded by the  
 " sea for two-thirds of its circumference, and separated from the hills on the shore by a broad ravine.  
 " The walls, which were of the finest masonry, are  
 " still visible round the greater part of the area, and  
 " towards the land are of considerable height. Of  
 " the buildings of the town hardly a vestige remains;  
 " great heaps of marble and stone are scattered over  
 " the surface of the hill. The ruins of the temple of  
 " Nemesis lie at the head of a narrow glen, which  
 " leads to the principal gate of the town. The  
 " building must have been inferior in size to those  
 " Doric temples which still remain in Attica. Its  
 " fall seems to have been occasioned by some violent  
 " shock of an earthquake, the columns being more  
 " disjointed and broken than in any other ruin of  
 " the kind."

<sup>o</sup> Mr. Raikes's Journal in Walpole's Mem. vol. I. p. 307. See also Mr. Gandy's Observ. in Gell's Itiner. p. 66. and Uned. Antiq. of Att. p. 41.

North of Rhamnus was Psaphis, a demus belong-<sup>Psaphis.</sup> ing to the tribe Æantis, as we learn from an inscription cited by Spon<sup>P.</sup> Strabo also states that it was situated near Oropus. (IX. p. 399.) The vestiges of Psaphis remain undiscovered, but it is probable they would be found near the present town of *Marcopuli*<sup>q.</sup> Having already spoken of Oropus and the Amphiarauum under the head of Bœotia, our description of maritime Attica here terminates. And we must now endeavour to ascertain the positions of the various demi so thickly scattered over the interior of the province. (Strab. IX. p. 395.)

At a short distance from the walls of Athens towards the south-east we must place the demus Agraule or Agrule, classed by Harpocraton under<sup>Agraule</sup> the tribe of Erechtheus, (Cf. Steph. Byz. v. Ἀγραύλη.)<sup>sive Agrule.</sup> and to which the court of justice called Ardetus belonged, as we learn from Harpocraton. (v. Ἀρδηττος.) This fixes therefore the site of the demus itself at no great distance from the left bank of the Ilissus. (J. Poll. VIII. 122.) As Harpocraton speaks of the lower Agryle, it is evident there must have been another demus of the same name higher up towards the foot of Hymettus. This celebrated mountain<sup>Hymettus mons.</sup> forms the southern portion of the considerable chain which, under the several names of Parnes, Pentelicus, and Brilessus, traverses nearly the whole of Attica from north-east to south-west. It was divided into two summits, one of which was Hymettus properly so called, the other, Anydros, or the dry Hy-<sup>Anydrus mons.</sup>

<sup>P</sup> Liste des CLXXIV. Peuples de l'Attique, p. 217. Marm. Oxon. 52. cited by Dr. Elmsley in his MS. remarks on the

Demi Attici.

<sup>q</sup> Stuart calls the site *Auliotopi*, Ant. of Att. III. p. 8.

mettus. (Theophr. de Sign. Pl. p. 419. Heins.) The former is now *Trelovouni*, the latter, *Lampro vouni*<sup>r</sup>. Hymettus was especially famous for its fragrant flowers and excellent honey.

Est prope purpureos colles florentis Hymetti  
Fons sacer, et viridi cespite mollis humus.  
Silva nemus non alta facit; tegit arbutus herbam:  
Rosmaris et laurus, nigraque myrtus olent.  
Nec densum foliis buxum, fragilesque myricæ  
Nec tenues cytisi, cultaque pinus abest  
Lenibus impulsæ Zephyris, auraque salubri,  
Tot generum frondes, herbaque summa tremunt.

OID. ART. AM. III. 687.

Ille terrarum mihi præter omnes  
Angulus ridet: ubi non Hymetto  
Mella decedunt—

HOR. OD. II. 6, 14.

Hoc tibi Thesei populatrix misit Hymetti  
Pallados a silvis nobile nectar apis.

MARTIAL. XIII. EP. 103.

(Cf. Eubul. ap. J. Poll. VI. c. 10. Antiph. ap. Athen. I. Strab. IX. p. 399. Non. Dion. XIII. 182.)

..... οἱ τε καρήνων

Γείτονας Ὑμήττειο μελισσηντας ἐναύλους.

..... dulcique senex vicinus Hymetto.

JUVEN. SAT. XIII. 185.

It produced also marbles much esteemed by the Romans, and, according to some accounts, contained silver mines. (Plin. XVII. 2. XXXVI. 3. Strab. IX. p. 399. Harpocr. v. χρυσοχαεῖν.)

Herodotus affirms that the Pelasgi, who, in the course of their wanderings, had settled in Attica, occupied a district situated under mount Hymettus: from this, however, they were expelled in conse-

<sup>r</sup> Dodwell, t. I. p. 479. Gell's Itiner. p. 94.

quence, as Hecateus affirmed, of the jealousy entertained by the Athenians on account of the superior skill exhibited by these strangers in the culture of land. (VI. 137.) Some ruins, indicative of the site of an ancient town near the monastery of *Syriani*, at the foot of mount *Trelo vouni*, have been thought to correspond with this old settlement of the Pelasgi, apparently called Larissa. (Strab. IX. p. 440. Steph. Byz. v. Λάρισα.<sup>a</sup>) Larissa  
Pelasgo-  
rum.

On the crest of the mountain stood a statue of Jupiter Hymettius and the altars of Jupiter Pluvius and Apollo Providus. (Pausan. Attic. 32.)

"Hymettus," says Dodwell, "rises gently from the northern and southern extremities to its summit; its eastern and western sides are abrupt and rocky; its outline as seen from Athens is even and regular, but its sides are furrowed by the winter torrents, and its base is broken into many small insular hills of a conical shape. When viewed from Pentelikon, where its breadth only is seen, it resembles mount Vesuvius in its form. The rock of this mountain is in general composed of a calcareous yellow stone. On the western side, near the monastery of *Kareas*, is an ancient quarry of grey marble, which contains some fine masses of white marble; but it is so much mixed with strata of green mica, that it is not comparable to the Pen-  
telic<sup>t</sup>."

The honey of mount Hymettus is still in great estimation; the best is procured at the monasteries of *Sirgiani* and *Kareas*<sup>u</sup>. Dodwell remarks that

<sup>a</sup> Gell's Itiner. p. 94. Kruse's Hellas. Attica, ch. VI. p. 294.

<sup>t</sup> Classical Tour, t. I. p. 480.

<sup>u</sup> Chandler's Travels, t. II. ch. 27. Gell's Itiner. p. 480.

Dodwell, t. I. p. 480.

the Athenians use it in most of their dishes, and conceive that it renders them longlived and healthy <sup>x</sup>.

The modern name of Hymettus is *Trelo-vouni*, or the Mad mountain. This singular appellation is accounted for from the circumstance of its having been translated from the Italian *Monte Matto*, which is nothing else than an unmeaning corruption of Mons Hymettus<sup>y</sup>. It appears from Horace's account to have been once covered with forests, if he is not rather alluding to the marble blocks cut from the mountain.

Non trabes Hymettiae  
Premunt recisas ultima columnas  
Africa—

OD. II. 17, 3.

It is now no longer sheltered by woods, but is exposed to the winds, and has a sunburnt appearance <sup>z</sup>.

North of Hymettus, and near the Cynosarges, consequently close to Athens, was the demus of Alopece, as we learn from Herodotus, who says it contained the tomb of Anchimolius, a Spartan chief, who fell in the first expedition undertaken by the Spartans to expel the Pisistratidæ. (V. 63.) According to Æschines, it was not more than eleven or twelve stadia from the walls of the city. (in Timarch. p. 119.) This was the demus of Socrates, (Plat. I. 435. Diog. Laert. 90, 104.) and of Aristides. (Plut. I. 318. B. Plat. I. 345. Cf. Lys. p. 623. Demosth. p. 1353. Plut. I. 158. Plat. I. 17. Demosth. p. 1353.) Alopece was enrolled in the tribe Antiochis. (Steph. Byz. v. Ἀλωπέκη.) Chandler thought that

<sup>x</sup> Classical Tour, t. I. p. 480.

<sup>z</sup> Dr. Sibthorp's Journal in

<sup>y</sup> Dodwell's Classical Tour, Walp. Mem. I. p. 149.  
ibid.

he passed some vestiges belonging to it in his journey from Athens to Hymettus<sup>a</sup>.

Somewhat to the north-east is a place named *Philati*, which recalls to mind the demus Philaidæ, belonging to the tribe Ægeis. (Steph. Byz. v. \*Φιλαΐδαι.) Sir W. Gell found here the ruins of an ancient Ionic temple and other vestiges<sup>b</sup>. This demus derived its name from Philæus, a son of Ajax. (Plut. Solon. Cf. Herod. VI. 35.) Pisistratus, according to Plutarch, was a native of this place. (Vit. Solon. I. 83. D. Plat. I. 318.)

South of Hymettus, and near the monastery of *Kareas*, are some extensive ruins on the spot now called *Palæo Kara*, a name which bears considerable analogy to that of Icaria, in which demus, according to Athenæus, tragedies, or rather farces, were first performed in the time of vintage. (Cf. Porphyr. de Abst. c. 2.) Whence it may be presumed that Icaria was situated in a vine country. It is also natural to suppose, that, as there was a mount Icarius in Attica, (Plin. IV. 7.) this demus would be in its vicinity. Now it does not appear that mount Icarius was to the east, but rather to the north-west of Athens. Upon the whole therefore we must conclude that the identity of Icaria with the ruins of *Palæo Kara* cannot be relied upon<sup>c</sup>. Icaria belonged to the tribes of Ægeus. (Steph. Byz. v. Ἰκαρία. Harpocr. v. Ἰκαριεύς. Lys. in Agorat. p. 477.)

More to the south-east, on the road to Sunium,

<sup>a</sup> Travels, t. II. ch. 30.

<sup>b</sup> Itiner. p. 71. Stuart's Antiq. of Athens, III. p. 16.

<sup>c</sup> Stuart's Ant. of Att. III.

p. 9. Gell's Itiner. p. 91. Dodwell's Class. Tour, I. p. 482. Profess. Kruse, Hell. Attic. c. VI. p. 295.

**Phlya.** Wheler discovered some remains of antiquity at a place named *Phillea*<sup>d</sup>, which is the probable site of Phlya, a demus of the Cecropian tribe, and the birthplace of Euripides. (Etym. M. v. Φλυνεία, Steph. Byz. v. Φλυνεύς.) Pausanias notices here the altars of Apollo Dionysodotus, Diana Selasphoros, Bacchus Anthius, and the Ismenian Nymphs. In another temple were those of Ceres Anesidora, Jupiter Ctesius, Minerva Tithrone, Proserpina Primigenia, and the Eumenides. (Attic. 31. Plut. Themist.) The ethnic is Φλυνεύς. (Aristoph. Vesp. 234. Isæus, p. 194. et 218. Plut. I. 84 C. Chandl. 71. Spon, t. II. p. 478.) The Oxford Marbles (LII.) assign it to the tribe Ptolemais.

**Cropia.** A little to the north of *Phyllia* was Cropia, a demus of the tribe Leontis. (Steph. Byz. v. Κρωπία. Cf. Schol. Aristoph. Eq. 80.) Cropia, together with the two neighbouring demi of the Pelices and Eupyridæ, formed a separate township, named Tricomia. (Steph. Byz. v. Εὐπυριδαί.)

**Eupyridæ.** Eupyridæ, according to Stephanus Byz., formed part of the tribe Leontis. (Cf. Etym. M. in v.)

**Peleces.** The demus Peleces also belonged to that tribe; the ethnic is Πήληξ. (Æschin. de Fals. Legat. p. 260. et p. 531. Chandl. CIX. Steph. Byz. v. Πήληκες.) Stuart fixes this site at *Pelica*, a few miles to the north of Athens<sup>e</sup>. Returning to the road from Athens to Sunium, we find a little to the north of *Thoriko* a place now called *Metropisi*<sup>f</sup>, which, from the similarity of name, is supposed to correspond with the demus of Amphitrope, of the tribe Antio-

**Amphitrope.**

<sup>d</sup> Travels, b. VI. p. 46. <sup>e</sup> Map of Attica, vol. III. p. xv. <sup>f</sup> Gell's Itiner. p. 79.



chis. (Steph. Byz. v. Ἀμφιτροπή, Æschin. in Timarch. p. 121. Lys. p. 479. Plut. I. 335 A.)

*Keratia*, somewhat to the north of *Metropisi*, occupies also the site of some ancient demus, if we may judge from the extensive remains observed there by sir W. Gell<sup>g</sup>; and the analogy of name may lead to the supposition that it was *Ceiriadæ*, *Ceiriadæ*. assigned by Harpocration to the tribe of Hippothoon. (Cf. Steph. Byz. et Hesych. v. Κεiriάδαι, Demosth. p. 1358.)

North-west of Brauron is *Apangellaki*, usually identified with Angele, of the tribe Pandionis; Spon, *Angele*. however, places it at *Ambelokipo*, near Athens<sup>h</sup>. (Steph. Byz. v. Ἀγγελή, Chandl. p. 60. Marm. Oxon.)

*Krabato*, a little more to the north, is considered by most antiquaries to occupy the site of Gargettus<sup>i</sup>, a demus of the tribe Ægeis, where Eurystheus was said to have been buried. (Steph. Byz. v. Γαργαττός, Strab. VIII. p. 377. Plut. Vit. Thes.) It was the birthplace of Epicurus. (Diog. Laert. X. 1.)

. . . . . luxuque carentes

Deliciæ, quas ipse, suis digressus Athenis,

Mallet deserto senior Gargettius horto.

STAT. SILV. I. 3, 96.

(Cf. Aristoph. Thesm. 885. Pausan. Eliac. II. Athen. p. 234 F. Plut. I. p. 6 A. et p. 16 A. Schol. Aristoph. Vesp. 941. Ach. 703. Marm. Oxon. 52.)

*Pala*, a little to the south of *Krabata*, or Gargettus where there are many vestiges of antiquity<sup>k</sup>, *Pallene*.

<sup>g</sup> Itiner. p. 78. Stuart's Ant. of Ath. t. III. p. xii.

<sup>h</sup> T. II. p. 371.

<sup>i</sup> Stuart's Ant. of Ath. III. p. xvi. Spon, t. II. p. 104.

Gell's Itiner. p. 75. Böck. Corp. Inscr. I. 1. p. 116. No. 76.

<sup>k</sup> Gell's Itiner. p. 75. Dodwell, t. I. p. 529.

may perhaps be Pallene, which we know from Plutarch was at no great distance from the former demus. (I. p. 6 A.) It is doubtless the same town called Pallenis by Athenæus. (VI. 26.) In Andocides it is written Pallenium. (De Myst. p. 53.) The orator alludes to an engagement which took place there prior to the Persian invasion. This, as Herodotus informs us, was fought by Pisistratus against the Athenian party who opposed his return to his country. (I. 62.) Aminias of Pallene commanded the galley which first began the action at Salamis, according to the Athenian account. (Herod. VIII. 84.) Minerva was especially worshipped in this town, whence she is not unfrequently termed Pallenis.

Δείμας δὲ σηκὸν Μυνδία Παλληνίδι,  
Πατρῶ' ἀγάλματ' ἐγκατοικισὶ θεῶν.

LYCOPHR. 1261.

Παλληνίδος γὰρ σεμνὸν ἐκπερῶν πάγον  
Δίας 'Αθάνης—

EURIP. HERACL. 849.

Cf. Herod. loc. cit. Cf. [Schol. Aristoph. Ach. 233. Theophr. ap. Diog. Laert. p. 298. Psephism. ap. Plut. Vit. Antiph. Chandl. 71. Marm. Sand. et Oxon. 52.<sup>1</sup>]

Agnus.

We may collect from Plutarch, that Agnus, a demus of the tribe Acamantis, or Attalis, was in this vicinity. (Steph. Byz. et Harpocr. v. 'Αγνοῦς.) Plutarch relates that some feuds existed at a remote period between the Pallenians and Agnusians, owing to which no intermarriages ever took place amongst them. (Plut. I. p. 6 A. Æsch. in p. 198. 442. De-

<sup>1</sup> The citations in brackets are given from Dr. Elmsley's MS. annotations on the Attic Demi.

mosth. p. 232. 320. ΕΠΕΙΔΕ ΗΑΓΝΟΝΤΙ ΘΥΣΙΑ  
ΕΣΤΙ ΤΟΙ ΛΕΟΙ. *Fragm. legis veteris apud Steph.<sup>m</sup>*  
*Choiseul, l. 4. Marm. Oxon. 411. Spon, t. II. p.*  
*373.)*

Mount Pentelicus, celebrated in antiquity for the beautiful marble which its quarries yielded, still retains its name. It surpasses in elevation the chain of Hymettus, with which it is connected. Pausanias reports that a statue of Minerva was placed on its summit. (*Attic. 32. Strab. IX. p. 399. Steph. Byz. v. Πεντελικός, Vitruv. II. 8.*) "Pentelikon," says Dodwell, "is separated from the northern foot of Hymettus, which in the narrowest part is about three miles broad. It shoots up into a pointed summit; but the outline is beautifully varied, and the greater part is either mantled with woods, or variegated with shrubs. Several villages, and some monasteries and churches, are seen near its base". The same traveller gives a very interesting account of the Pentelic quarries, which he visited, and examined with attention<sup>o</sup>.

According to sir W. Gell, the great quarry is forty-one minutes distant from the monastery of *Penteli*, and affords a most extensive prospect from Cithæron to Sunium<sup>p</sup>.

There was a demus named *Pentele* belonging to the tribe *Antiochis*, and which was situated probably at the foot of the mountain near the quarries. (*Steph. Byz. v. Πεντέλη. Cf. Plut. Vit. Publ. Lucian. Jov. Trag.*

The range of hills now called *Turko vouni*<sup>q</sup>,

<sup>m</sup> From Dr. Elmsley's MS.  
notes on the Demi.

<sup>n</sup> *Class. Tour, t. I. p. 497.*

<sup>o</sup> *Class. Tour, t. I. p. 498.*

<sup>p</sup> *Itiner. p. 64.*

<sup>q</sup> *Gell's Itin. p. 68. and p. 77.*

Brilessus  
mons.

which unites Pentelicus with mount Anchesmus, is commonly supposed to correspond with Brilessus, enumerated by Strabo among the Attic mountains. (IX. p. 399.) Thucydides reports that the Lacedæmonians, in their first invasion of Attica, laid waste the lands between Brilessus and Parnes. (II. 23.) At the foot of this mountain, and near the

Cephisia.

source of the Cephissus, was the demus Cephisia, which has preserved its name. It was the favourite residence of Herodes Atticus, who had a beautiful villa there. (Philostrat. Vit. Soph. II. A. Gell. XVIII. 10.) The ethnic is *Κηφισιεύς*. (Plut. Apol. Socr. p. 33. Isæus, p. 121. et 125. Æschin. p. 121. et 320. Lys. p. 847. Plat. ap. Laert. p. 188. Strab. IX. p. 397. Chandl. I. Marm. Oxon. LII.) It was enrolled in the tribe of Erechtheus. (Harpocr. v. *Κηφισιεύς*.) Sir W. Gell observed at Kephisia several churches full of marble, and the foundation of ancient walls, which mark the site of a demus. Under a spreading platanus in the village is one of the sources of the Cephissus<sup>r</sup>. The other spring is at a church called *Agios Soteris*, nearer Pentelicus,

Trinemeis.

where must have stood the demus of Trinemeis, which Strabo places at the source of this river. (IX. p. 400.) It belonged to the Cecropian tribe. (Steph. Byz. v. *Τρινεμεῖς*.)

Hephæstia-  
dæ.

Near Cephisia, as we collect from Diogenes Laertius, was the demus Hephæstiadæ, so called from a temple of Vulcan situated there, or, according to others, from a hero named Hephæstius. (Steph. Byz. v. *Ἡφαίστια*, Isæus, p. 232.) Diogenes Laertius, in his Life of Plato, speaks of another temple in the

<sup>r</sup> Itiner. p. 72. Dodwell, t. I. p. 528.

same vicinity, sacred to Hercules, (III. 41.) whence the site now called *Eraklida* probably derived its name. This village, according to Dodwell, is prettily situated, enriched with olive trees, vineyards, and gardens, and interspersed with a few ancient traces; it commands also a view of the Athenian acropolis\*.

*Marousi*<sup>†</sup>, a village a little to the south-east of *Eraklida*, may be some corruption of the name of Diana Amarusia, worshipped at Athmonia, or Athmonum, a demus of Attica, as we learn from Pausanias. (Attic. 32. Harpocr. v. <sup>†</sup>*Ἀθμονία*, Steph. Byz. v. <sup>†</sup>*Ἀθμονον*, Aristoph. Pac. v. 190. Isæus, Orat. de Philoctem. Hæred. p. 59. Demosth. in Stephan. p. 1118. Lys. ap. Harpocr. v. *Σηραγγεῖον*, Chandl. IV. 1.)

Near *Menidi*, a little to the west of Cephisia, are some extensive ruins, which are generally supposed to occupy the site of the ancient Acharnæ, the most considerable of the Attic demi, as we learn from Thucydides, since it furnished alone 3000 heavy-armed men for the service of the state. This circumstance induced the Lacedæmonians to ravage the territory of Acharnæ, with a view of provoking the Athenian troops to quit the walls of their city, and hazard an engagement. (Thuc. II. 19.) Acharnæ was sixty stadia from Athens, which distance agrees very well with the situation of *Menidi*. (Thuc. II. 21.) Aristophanes, in the play which takes its title from this demus, represents the Acharnians as charcoal burners, (V. 34. ubi vid. Schol.) other comic writers stigmatized them as rough and boorish. (Etym. M. v. *Δρυαχαρνεῦ*. Cf. Aristoph. Acharn. 175.

\* Class. Tour, t. I. p. 523.

<sup>†</sup> Stuart's Ant. of Ath. III. Dod-

well, t. I. p. 523.

Pausanias reports that ivy was first discovered here. (Attic. 32. Epigr. ap. Suid. v. Ἀχαρνείτης.)

Πολλάκις ἐν θυμέλῃ καὶ ἐν σκηνῇσι τεθελῶς  
Βλαιοδὺς Ἀχαρνείτης κισσὸς ἔρεψε κόμην.

Quæque rudes thyrsos hederis vestistis Acharnæ.

STAT. THEB. XII. 633.

Pindar also celebrates the valour of the Acharnians :

Ἀχάρναι δὲ παλαίφατον  
Εὐάνορες—

NEM. II. 24.

Acharnæ contained temples dedicated to Apollo, Agyieus, Hercules, Minerva, Hygeia, and Hippias, and Bacchus Melpomenus, and Cissus. Athenæus speaks of certain magistrates of Acharnæ called Parasiti. p. 234. F. 235. D. Cf. [Plat. I. 435. Isæus, p. 256. Æschin. p. 80. Lysias, p. 881. Demosth. p. 1215. Aristoph. Acharn. 347. Dionys. ad Ammæum, p. 742. Schol. Plat. 122. Chandl. IV. 1. et V. Marm. Sand. Marm. Oxon. 52.<sup>u</sup>] Dodwell places the remains of Acharnæ about an hour from *Kasha*, and near *Menidi*; here he observed some blocks, traces and foundations of a considerable town, at the foot of a gentle eminence, upon the summit of which is the church of *Agioi Saranta*<sup>x</sup>. Beyond Acharnæ, towards the north-west, was the demus Chastia, the name of which remains unchanged. (Hesych. v. Χαστυεῖς.) Sir W. Gell noticed near *Kashia* some vestiges of antiquity<sup>y</sup>. The chain of hills to the south-west of Acharnæ may perhaps be the Icarius of Pliny, (IV. 7.) now *Tragomano*<sup>z</sup>. To the north of *Menidi*, and on the road to Oropus, was the de-

Icarius  
mons.

<sup>u</sup> The citations within brackets are from Dr. Elmsley's MS. notes.

<sup>x</sup> Classical Tour, t. I. p. 521.

<sup>y</sup> Itiner. p. 50.

<sup>z</sup> Gell's Itiner. p. 49.

mus and fortress of Deceleia, which was about 125 <sup>Deceleia.</sup>stadia from Athens, and the same distance from the Bœotian frontier. This town was always considered of great importance, from its situation on the road to Eubœa, whence the Athenians derived most of their supplies: when therefore by the advice of Alcibiades it was occupied and garrisoned by a Lacedæmonian force, they became exposed to great loss and inconvenience. (Thuc. VI. 91. VII. 19. Strab. IX. p. 396.) Thucydides reports that Deceleia was visible from Athens; and Xenophon observes that the sea and Piræus could be seen from thence. (Hell. I. 1, 25.) Herodotus states that the lands of the Deceleans were always spared by the Peloponnesian army in their invasion of Attica, because they had pointed out to the Tyndaridæ the place where Helen was secreted by Theseus when they came to Attica in search of her. (IX. 73. Diod. Sic. XIII. 336. Alex. ap. Athen. II. 76.) This demus formed part of the tribe Hippothoontis. (Steph. Byz. v. Δεκέλεια, Lys. Orat. in Pandeon. p. 730, 731. Herod. IX. 15. Strab. IX. p. 397. Demosth. in Callipp. p. 1236.) Sir W. Gell describes Deceleia as situated on a round detached hill, connected by a sort of isthmus with mount Parnes. From the top is an extensive view both of the plains of Athens and Eleusis. The fortress is at the mouth of a pass through Parnes to Oropus. The nearest habitation <sup>Parnes</sup>is *Varibobi*<sup>mons.</sup><sup>a</sup>. North of Deceleia, on the side of Bœotia, was the demus Sphendale, or Sphendalus, as we learn from Herodotus in his account of the operations of Mardonius. (IX. 15.) Steph. Byz. as-

<sup>a</sup> Itiner. p. 106.

Œon.

signs it to the tribe Hippothoontis. (v. Σφενδάλη.) Near Deceleia was also the demus Œon, belonging to the tribe of Hippothoon, as we learn from Harpocration. (Demosth. in Macart. p. 1050. Æschin. in Ctes. p. 70. [Marm. Oxon. 52.] Spon, t. II. p. 448.) Mount Parnes, now *Nozea*, the highest mountain of Attica, rises on the northern frontier of that province, being connected with Pentelicus to the south, and towards Bœotia with Cithæron. "It is intermingled," says Dodwell, "with a multiplicity of glens, crags, and well wooded rocks and precipices, and richly diversified with scenery, which is at once grand and picturesque; its summit commands a view over a vast extent of country." Pausanias says that on mount Parnes there was a statue of Jupiter Parnethius, and an altar of Jupiter Semaleus. (Attic. 32. Cf. Etym. v. Ἐπάκριος Ζεύς.) It abounded with wild boars and bears. (Pausan. loc. cit. Cf. Plin. XI. 37.)

Qua saxoso loca Parnethi  
Subjecta jacent.

SENEC. HIPPOL. 4.

Dives et Ægaleos nemorum, Parnesque benignus  
Vitibus.

STAT. THEB. XII. 630.

Diacria region.

(Cf. Thuc. II. 23. Theophr. de Sign. Tempest. Strab. IX. p. 399. Steph. Byz. v. Πάρνης.) According to Hesychius, the district between Parnes and Brauron was called Diacria. (v. Διακρία.) In the vicinity of Deceleia was Aphidna, a demus of the tribe Leontis, where Theseus is said to have secreted Helen. (Herod. IX. 73. Strab. IX. p. 396. Plut. Thes. Isocr. Paneg. Helen. p. 212.) Demosthenes reports that Aphidna was more than 120 stadia from Athens. De Cor. p. 238. Cf. [Plat. I.



431. Demosth. p. 1348. Dinarch. p. 17. Isæus, p. 136. Æschin. p. 168. 201. 294. Plut. II. 628 D. Pseudopl. Demosth. Schol. Plat. 116. Choiseul, l. 17. et 25. Chandl. 70. Leontidi tribuit Stephanus, Adrianidi Marm. Oxon. LII.<sup>b</sup>]

Near mount Parnes was a place called Harma, *Harma*, in which direction if it was observed to lighten, Theori were sent to Delphi to consult the oracle; whence arose the proverb 'Ἀστραπὴ δι' Ἄρματος. (Strab. IX. p. 404. Cf. Hesych. et Eustath. II. B.) Strabo informs us that Harma was near Phyle. (IX. p. 404. Cf. Steph. Byz. v. Ἄρμα.)

Phyle, a place celebrated in the history of Athens *Phyle*, as the scene of Thrasybulus' first exploit in behalf of his oppressed country, was situated about 100 stadia from Athens, according to Diodorus, (XLI. 415.) but Demosthenes estimates the distance at more than 120 stadia. (Pseph. in Or. de Cor. p. 238. Cf. Xen. Hell. II. 4, 2. Lys. in Eratosth. Clem. Alex. Strom. I. Strab. IX. p. 396. Aristoph. Acharn. 1021. Ælian. Ep. ad. Cnem.) It belonged to the tribe Œneis. (Harpocr. et Steph. Byz. v. Φυλῆ, Chandl. CII.) The fortress of Phyle, according to sir W. Gell, is now *Bigla Castro*. "It is situated " on a lofty precipice, and, though small, must have " been almost impregnable, as it can only be approached by an isthmus on the east. Hence is a " most magnificent view of the plain of Athens, with " the acropolis and Hymettus, and the sea in the " distance<sup>c</sup>." Dodwell maintains that its modern name is *Argiro Castro*. He describes at length the ruins of the fortress. The town was placed near

<sup>b</sup> From Dr. Elmsley's MS. notes.

<sup>c</sup> Itiner. p. 52.

Perrhidæ.  
Titacidæ.  
Thyrgo-  
nidæ.

Pæania.

Lipsy-  
drium.

the foot of the castle or acropolis; some traces of it yet remain, which consist of the foundations of a square tower, and a transverse wall to guard the pass, and several large blocks scattered about<sup>d</sup>. Near Aphidna were the demi Perrhidæ, Titacidæ, and Thyrgonidæ, which were changed from the tribe Æantis to that of Antiochus. (Harpocr. v. *Θυργωνίδαι*. Cf. Steph. Byz. v. *Περρῖδαι*.) Titacidæ was supposed to derive its name from Titacus, who revealed to the Dioscuri the spot where Helen had been secreted. (Herod. IX. 73. Harpocr. v. *Τιτακίδαι*, Steph. Byz. ead. v.) Suidas assigns Thyrgonidæ to the tribe Ptolemais. (v. *Θυργωνίδαι*.) In the same district was probably situated Pæania, the native place of Phya, a female who personified Minerva, on the restoration of Pisistratus to the tyranny, after his first expulsion. (Herod. I. 60.) It was however still more celebrated as having given birth to Demosthenes. (Æsch. in Ctes. passim, Plut. Vit. Demosth.) This demus was divided into the Upper and Lower Pæania. Suid. v. *Παιανειῖς*, Lys. de Aristoph. Pec. p. 622. [Plato, I. 30. 354. 367. II. 1. Schol. Plat. 143. Demosth. p. 1332, 571. 1147, 814. Isæus, p. 90, 92. Chandl. IV. 1.<sup>e</sup>)

Above Pæania was Lipsydrium, a fortress occupied by the Alcæonidæ during the usurpation of the Pisistratidæ. (Herod. V. 62.) Near the Bœotian frontier stood Panactum, mentioned by Thucydides as an object of contention between the Athenians and Bœotians, having been seized by the latter after the battle of Delium, and by them razed to the ground. (Thuc. V. 3. et 42. Demosth. Fals. Leg.

<sup>d</sup> Class. Tour, t. I. p. 502.    <sup>e</sup> Cited from Dr. Elmsley's notes.

p. 445. Cf. Harpocr. et Steph. Byz. v. Πάνακτον.) This fortress probably occupied the site of *Kako Sialesi*, between Phyle and Thebes. Sir W. Gell notices the tower and pass of *Sialesi*, and observes, "that, though there are no positive vestiges of remote antiquity on this spot, it has been fortified by walls, as well as by the tower yet visible. The last traces of the fortifications descend to a rough valley<sup>f</sup>."

Near Panactum was a spot named Drymus, ac-Drymus. according to Demosthenes, de Fals. Leg. p. 445. Cf. Harpocr. in voc.

More to the west, and on the road from Eleusis to Plataea, was the town of Eleutheræ, which ap-<sup>Eleutheræ.</sup>pears to have once belonged to Bœotia, but finally became included within the limits of Attica. (Strab. IX. p. 412.) Pausanias reports that the Eleutheri-ans were not conquered by the Athenians, but voluntarily united themselves to that people, from their constant enmity to the Thebans. (Attic. 38.) Bacchus is said to have been born in this town. (Diod. Sic. III. 139.) Eleutheræ was already in ruins when Pausanias visited Attica. (loc. cit. Cf. Bœot. 1. Xen. Hell. V. 4, 14. Plut. Quæst. Græc. Steph. Byz. v. Ἐλευθεραί.) This ancient site probably corresponds with that now called *Gypto Castro*, where modern travellers have noticed the ruins of a considerable fortress situated on a steep rock, and apparently designed to protect the pass of Cithæron. According to Dodwell the form of the enclosure is oblong, and measures about 360 yards in length, and 110 in breadth. The walls are fortified with square towers,

<sup>f</sup> Itiner. p. 55.

projecting from them at unequal distances. Many of these are nearly entire. Within the peribolus of the walls are the remains of large oblong rectangular buildings, composed of a few layers of blocks of a polygonal form, which probably constituted the cella of a temple<sup>g</sup>.

Ænoe. Contiguous to Eleutheræ was Ænoe, as we learn from a passage of Sophocles quoted by Strabo, VIII. p. 375.

..... Οινόης

Σύγχροτα ναίειν πεδία, ταῖς τ' Ἐλευθεραῖς.

Thucydides also reports that it was on the confines of Bœotia. The Lacedæmonians besieged it in their first invasion of Attica, on the breaking out of the Peloponnesian war, but without effect. (II. 18.) It was afterwards betrayed to the Bœotians by Aristarchus, an Athenian officer. (Thuc. VIII. 98. Cf. Herod. V. 74. Plat. Protag. p. 310.) This demus belonged to the tribe of Hippothoon. (Harpocr. v. Οινόη, Chandl. 71.) The ruins of this ancient fortress are to be seen on the site now called *Blachi*. Sir W. Gell, however, identifies *Gypto Castro* with Ænoe<sup>h</sup>.

Having now concluded the periegesis of Attica, and assigned to the several demi their respective sites, both on the coast and in the interior, as far as it is possible to identify them with any degree of probability, we have yet to enumerate several, the positions of which are altogether undetermined.

Æthalidæ. Æthalidæ, of the tribe Leontis. (Harpocr. et Steph. Byz. v. Αἰθαλίδαι, Isæus, p. 30. Chandl. IV. 1. Spon, t. II. p. 382.)

<sup>g</sup> Class. Tour, t. I. p. 283. <sup>h</sup> Itiner. p. 29. Dodwell, t. I. p. 284.

Hamaxanteia, of the tribe Hippothoontis. (Harpocr. et Steph. Byz. v. Ἀμαξάντεια, Chandl. IV. 1. LXXIII. Spon, t. II. p. 384.) Hamaxanteia.

Anacæa, of the tribe Hippothoontis. (Harpocr. et Anacæa. Steph. Byz. v. Ἀνάκαια. Diog. Laert. Zenon. VII. 10. et 12. p. 371, 372.)

Apollonieis, a demus enrolled in the tribe of At-Apollonieis.  
talus. (Steph. Byz. et Hesych. v. Ἀπολλωνιεύς.)

Atene, or Atenia, belonging to the tribe Antio-Atene.  
chis. (Steph. Byz. v. Ἀτηνή. Chandl. 71. Spon, t. II. p. 390.)

Acherdus, of the tribe Hippothoontis. Steph. Byz. Acherdus. v. Ἀχερδοῦς. Æschin. in Timarch. p. 128. [Marcell. Vit. Thuc. p. 725. ed. Baver<sup>i</sup>.]

Achradus, the tribe of which is unknown. (Steph. Achradus. Byz. v. Ἀχραδοῦς. Aristoph. Eccles. 360.)

Ὅστις ποτ' ἄνθρωπος Ἀχραδοῦσιος.

Bate, of the tribe Ægeis. (Steph. Byz. v. Βατή. Bate. Isocr. II. 488. Plut. Vit. Lycurg. Rhet. Chandl. III. Hesych. Βατῆθεν.)

Berenicidæ, of the tribe Ptolemais, named after Berenicidæ.  
Berenice, wife of Ptolemy. (Steph. Byz. v. Βερενικίδαι.)

Brutidæ a phratria. (Demosth. in Neær. p. 1366.) Brutidæ.

The name of Buteia, or Butadæ, served to designate both a demus and a well-known Athenian family descended from the hero Butei. They are not unfrequently termed Eteobutadæ: Buteia sive Butadæ.

Ἡ Δεμεία Λάχηςτος Ἐτεοβουτάδης.

ALEX. COM. AP. ATHEN. VI. 44.

The priests of Minerva Polias were always chosen from their body. (Æschin. Fals. Legat. p. 47. Cf.

<sup>i</sup> Cited by Dr. Elmsley.

Niceph. in Synes. de Insomn. Harpocr. vv. *Βουτεία* et *Βουτάδαι*. Etym. M. v. *Ἑτεροβουτάδαι*. Choiseul, l. 16. Chandl. IV. 1.)

**Gorgyne.** Gorgyne, a wicked people of Attica. (Suid. v. *Γοργύνη*.)

**Dædalidæ.** Dædalidæ, of the tribe Cecropis. (Steph. Byz. v. *Δαιδαλίδαι*. Schol. Soph. Œd. Col. Diod. Sic. IV.)

**Deirades.** Deirades, of the tribe Leontis. (Steph. Byz. et Harpocr. v. *Δειράδες*. Plut. Alcib. I. 204 F. Spon, t. II. p. 397.)

**Edapteis.** Edapteis, a demus of Attica, as appears from an inscription cited by Spon, t. II. p. 403.

**Eiresidæ.** Eiresidæ, of the tribe Acamantis. (Steph. Byz. v. *Εἰρεσίδαι*. Diog. Laert. Plat. III. 42. *Ἡρεσίδαι*. Chandl. 60.)

**Hecale.** Hecale, of the tribe Leontis, (Steph. Byz. v. *Ἑκάλη*), where Jupiter was worshipped by the title of *Ἑκάλειος*, (Hesych.) *Ἑκάλειος Ζεύς*. (Demosth. in Neær. p. 1365.)

**Elæus.** Elæus, of the tribe Hippothoontis. Steph. Byz. v. *Ἐλαιεύς*. [Chandl. 71. et IV. 2. Marm. apud Spon, CIV. Adrianidi tribuit Marm. Spon, art. 42.<sup>k</sup>]

**Enna.** Enna, a demus of Attica, according to the Scholiast of Callimachus, in the Hymn to Ceres.

**Epicicidæ.** Epicicidæ, of the Cecropian tribe. Steph. Byz. v. *Ἐπικικίδαι*. [Marm. Oxon. 52. forsan Spon, art. 42.]

**Epicephisia.** Epicephisia, of the tribe Œneis. (Diog. Laert. V. 57. Steph. Byz. v. *Ἐπικηφισία*.)

**Erechthia.** Erechthia, of the tribe Ægeis. (Steph. Byz. v. *Ἐρεχθία*. Plut. Vit. Isocr. in Dec. Rhet.)

**Ericcia.** Ericcia, also of the tribe Ægeis. Suid. v. *Ἐρίκεια*. [*Ἐρικαιεύς*, Marm. Oxon. LIV. 1.]

<sup>k</sup> From Dr. Elmsley's MS. notes.

Hermus, or Hermoi, of the tribe Acamantis. (Harpocr. et Suid. v. Ἑρμος.) From a passage in Plutarch it would seem that this place was situated near Athens, on the road to Eleusis. Plut. I. 751 D. [Ἑρμείοι, Chandl. 60. et Marm. Sand. v. Phot. v. Ἑρμίοι.] <sup>Hermos sive Hermoi.</sup>

Erœadæ, of the tribe Hippothoontis. Harpocr. et Steph. Byz. v. Ἑρραιᾶς. Demosth. in Neær. p. 1365. [Plat. ap. Laert. p. 188. Chandl. 70. Phot. v. Ἑρραιᾶς.] <sup>Erœadæ.</sup>

Ercheia, of the tribe Ægeis. Harpocr. v. Ἐρχεῖα. Demosth. in Neær. [Isæus, p. 30. Æschin. p. 244, 246, 531. Dinarch. p. 30. Plato, I. 302. Demosth. 501. This was the demus of Xenophon and Isocrates. Diog. Laert. p. 109. Plut. Isocr. Dion. Halic. in Isæo. Choiseul, l. 7.] <sup>Ercheia.</sup>

Euonymia, or Euonymus, of the tribe Erechtheis. Harpocr. v. Εὐώνυμος. Steph. Byz. v. Εὐωνυμία. [Æschin. p. 78. Demosth. 581. Theophrast. ap. Laert. p. 298. Plutarch. Lyc. Rhet. Chandl. II. IV. 1. IV. 2. Choiseul, l. 26. l. 35.] <sup>Euonymia sive Euonymus.</sup>

Themaci is assigned by Harpocraton to the tribe of Erechtheus, but by Steph. Byz. to that of Ptolemy. (v. Θεμακοί.) Andocides calls it Themacus. (de Myst. p. 3. et 4.) <sup>Themaci sive Themacus.</sup>

Among the various cities of the name of Thebes, one is ascribed to Attica by Stephanus Byz. (v. Θήβη. Cf. Spon, t. II. p. 117, 118.) <sup>Thebe.</sup>

Thrion, a demus of Attica. (Steph. Byz. v. Θρία.)

Hippotamadæ, of the tribe Ceneis. (Steph. Byz. v. Ἱπποταμάδαι. Phot. v. Ἱπποδαμῆ.) <sup>Hippotamadæ.</sup>

Histiaæ, a demus, the tribe of which is not known. (Strab. X. p. 445. Demosth. in Lacrit. p. 929. Phot. v. Ἱστία.) <sup>Histiaæ.</sup>

- Itea. Itea, of the tribe Acamantis. (Harpocr. v. Ἰτέα, Phot. ead. v. Antiochidi tribuunt Marmor. Oxon. LII. et Chandl. ubi ΕΙΤΕΑΙΟΝ scribitur<sup>a</sup>.)
- Ionidæ. Ionidæ, of the tribe Ægeis. (Steph. Byz. v. Ἴωνίδαι et Hesych. Spon, t. II. p. 421.)
- Cale. Cale, a demus of Attica, as it appears from Stephanus Byz. (v. Ἀγγελή. Spon, t. II. p. 421.)
- Cephale. Cephale, of the tribe Acamantis. (Suid. v. Κεφαλῆθεν. Aristoph. Av. 417.) Pausanias, who writes it in the plural, states that the Dioscuri were especially worshipped there. (Attic. 32. Chandl. V. Marm. Oxon. 52. Spon, t. II. p. 423.)
- Cedi sive Cedæ. Cedi, or Cedæ, was of the tribe Erechtheis, as we learn from an inscription cited by Spon, t. II. p. 424. This demus is also alluded to by Demosthenes, in Everg. [Marm. Oxon. LII.]
- Cetti. Cetti, of the tribe Leontis. (Lys. ap. Harpocr. v. Κηττοί.) Eubulus the comic writer was of this demus. (Suid. v. Εὐβουλος. Phot. v. Κηττός.)
- Cicynna. Cicynna, of the tribe Acamantis, where a festival of Apollo was held. (Aristoph. Nub. 134. ubi vid. Schol. Lysias, p. 593, 595. Chandler, 60.)
- Cothocidæ. Cothocidæ, the tribe of which is uncertain, was the demus of the orator Æschines. (Plut. in Dec. Rhet. Apollon. Vit. Æsch. Demosth. de Cor. p. 243. Æschin. Ep. ad Ctesiph. Phot. v. Κοθωκίδαι.)
- Conthyle. Conthyle, of the tribe Pandionis or Ptolemais. (Aristoph. Vesp. 233. et Schol. Phot. v. Κονθύλη.)
- Crioa. Crioa, of the tribe Antiochis. (Steph. Byz. v. Κριῶα, Demosth. in Phœnipp. Hesych. v. Κριῶθεν.)
- Cydathe-næum. Cydathe-næum, of the tribe Pandionis. Steph. Byz. et Harpocr. v. Κυδαθῆναιον, Aristoph. Vesp. 894.

<sup>a</sup> MS. note of Dr. Elmsley.



[Plato, I. 239. Demosth. p. 743, 1356. Æschin. p. 131. Schol. Plat. 43. Chandl. p. 48. I. CIX. Marm. Oxon. 52. Choiseul, l. 6. l. 15. Hesychius reports that it was in the city.] Andocides was of this demus. (Plut. Dec. Rhet. Vit. Andoc. Spon, t. II. p. 429.)

Cydantidæ, of the tribe Ægeis, (Harpocr.) or Pto-Cydantidæ. lemais, according to Suidas. (Cf. Steph. Byz. v. Κυδαντίδαι, Dinarch. p. 43. Demosth. in Neær. p. 1352. Choiseul, l. 36.)

Cytheron, or Cytherus, of the tribe Pandionis. Cytherus. (Harpocr. v. Κύθηρον.) We learn from Strabo that it was one of the twelve divisions of Cecrops. (IX. p. 397. Steph. Byz. v. Κύθηρος. [Phot. v. Κυθήριος, Chandl. p. 48. Marm. Oxon. 52.] Spon, t. II. p. 430.)

Cycala, assigned to the tribe Æantis by Hesy-Cycala. chius. (v. Κύκαλα.)

[Cyprii, a demus, the tribe unknown. (Isæus, p. Cyprii. 15. Demosth. p. 249. Εὐβουλος, Μησιθέου, Κύπριος. Aristoph. Equit. 895. et Schol. Eccles. 317. Suidas, Κύπριος ἀνὴρ ὡς ἀπὸ δήμου· λέγει δὲ τὸν κοπρόλογον ἢ κηπουρὸς παρὰ τὴν κόπρον. Κοπριοί. Chandl. 71.)

Cyrtiadæ, of the tribe Acamantis. (Hesych. v. Cyrtiadæ. Κυρτιάδαι. [Chandl. 62. Κυρτεῖδαι.]

Colypes, assigned to the tribe Ægeis by Suidas. Colypes. (v. Κώλυπες.)

Leccum, of the tribe Antiochis. (Hesych. v. Λέκκον.) Leccum.

Leuconium, of the tribe Leontis. (Harpocr. v. Leuconium. Λευκόνιον. Demosth. in Aphob. p. 818. in Polycl. p. 1215. Plut. in Demosth. et Dinarch. Meton the celebrated mathematician was of this demus. (Phrynich. Com. ap. Schol. Aristoph. Av.)

Μέτων ὁ Λευκονοεὺς, ὁ τὰς κρήνας ἄγων.

[Marm. Oxon. 52.]

**Leucopyra.** Leucopyra, of the tribe Antiochis. (Hesych. v. *Λευκοπύρα*.)

**Lusia.** Lusia, of the tribe Œneis. Harpocr. et Steph. v. *Λουσία*. Isæus de Apollon. Hæred. p. 172. [Demosth. p. 548. Phot. v. *Λουσιεύς*.]

**Melæneæ.** Melæneis or Melænæ, of the tribe Antiochis. (Steph. Byz. v. *Μελαινεῖς*.) Callimachus, however, wrote the name *Μελαιναί*, and Statius,

. . . . . viridesque Melænæ.

THEB. XII. 619.

**Miletum.** Miletum was a place in Attica, as may be conjectured from several inscriptions cited by Spon, (t. II. p. 444.)

**Oa sive Oeis.** Oa or Oeis, of the tribe Pandionis. (Steph. Byz. v. *Ὀα*. Hesych. et Etym. M. Spon. t. II. p. 447.)

**Œnæ.** Œnæ, of the tribe Attalis or Ptolemais. Hesych. v. *Ὀῖναι*. [Isæus p. 294. Diar. Ital. p. 44. Chandl. p. 71. et XI.]

**Otryne.** Otryne, a demus noticed by Demosthenes in his oration against Leochares, (p. 1083.) and the poet Antiphanes cited by Athenæus, who reports that it was famous for its gudgeons. (VII. p. 309.)

Ἡμῖν δὲ τοῖς θνητοῖς ἐπριάμην κωβιούς·

Ὡς προσβαλεῖν δ' ἐκέλευσα τὸν τοιχωρύχον

Τὸν ἰχθυοπάλην, προστιθημί, φησί, σοι

Τὸν δῆμον αὐτῶν· εἰσὶ γὰρ Φαληρικοί·

Ἄλλοι δ' ἐπώλουν, ὡς ἔοικ' Ὀτρυνικοῦς.

**Pæonidæ.** Pæonidæ, of the tribe Leontis. (Dinarch. ap. Harpocr. v. *Παιανειῖς*. Aristoph. Lys. 852.)

Ἀνὴρ ἐκείνης Παιονίδης Κινησίας.

[Marm. Oxon. 52.]

**Pambotadæ.** Pambotadæ, of the tribe Erechtheis. (Harpocr. v. *Παμβωτάδαι*. Demosth. in Nicostr. p. 1250. Steph. Byz. in v.)

Pergase, of the tribe Erechtheis. (Harpocr. et Pergase. Steph. Byz. v. Περγασή.)

Πρὶν γὰρ εἶναι Περγασῆσιν ἔνεον ἐν ταῖς ἐμβάσιν.

ARISTOPH. EQ. 321.

[It was the demus of Nicias. Athen. p. 537 C. Ælian. Var. Hist. IV. 23. Cf. Aristoph. Eq. 321. Καλλίμαχος Περγασῆθεν. Archon erat anno quarto Olympiadis CVII. Dionysius ad Ammæum, p. 734. ex Philochoro. Chandler III.]

Perithoidæ, of the tribe Ceneis. (Steph. Byz. et Perithoi-  
Suid. v. Περιθοῖδαι. Demosth. in Polycl. p. 1219.<sup>dæ.</sup>  
[the demus of Hyperbolus. Plut. I. 196 E. 530 D. Harpocr. v. Κοιρωνίδαι. Phot. Περιθοῖδαι.] Spon, t. II. p. 454.)

Pithus, of the tribe Cecropis, according to Steph. Pithus. Byz., who affirms that the word was written as Πίθος dolium, and the ethnic Πιθεύς; but the latter occurs very frequently under the form Πιτθεύς, as in Aristotle's Rhetoric, (II. 23. ed. Gaisf. Athenæus, p. 234 F.) in the Euthyphro of Plato twice, (p. 2.) where it is mentioned as the demus of Melitus, the accuser of Socrates. (Cf. Diog. Laert. p. 104. Schol. Plat. 2. Ruhnken. ad Tim. Isæus de Menedem. Hæred. p. 208. Demosth. p. 534.) Proclus, however, in his Commentary on Hesiod. (Oper. B. p. 101.) writes Πιθέων δῆμον. In several inscriptions it is also Πιθεύς. [Chandl. 71. V. Marm. Spon, 42.]

Phrygia or Phrygii, a spot where a skirmish took place in the Peloponnesian war between the cavalry of the Bœotians and that of Athens supported by a party of Thessalians. Thuc. II. 22. ἱππομαχία τις ἐγένετο βραχεῖα ἐν Φρυγίοις.

Plotheia, of the tribe Ægeis, (Harpocr. et Steph. Plotheia.

v. Πλωθεία,) the ethnic is Πλωθείς. (Demosth. in Eubul. p. 1310.) but Isæus writes it Πλωτιεύς. (de Dicæog. Hær. p. 99.)

**Poros.** Poros, of the tribe Acamantis. Harpocr. v. Πόρος. Hesych. v. Ποριεύς. [Attalidi tribuit Marmor Oxon. LII.]

**Perseus.** Perseus, a town and harbour of Attica according to Steph. Byz. (v. Περσεύς.)

**Ptelea.** Ptelea, of the tribe Ceneis. (Steph. Byz. v. Πτελέα.)

**Semachidæ.** Semachidæ, of the tribe Antiochis: it belonged to the district of Epacria according to Philochorus. (ap. Steph. Byz. v. Σημαχίδαι. Hesych. ead. voc. Spon, t. II. p. 460.)

**Sporgilus.** Sporgilus, the tribe uncertain. (Steph. Byz. v. Σποργίλος.)

**Sybridæ.** Sybridæ, of the tribe Erechtheis. Steph. v. Συβρίδαι. [Chandler, p. 53.]

**Sypalettus.** Sypalettus, of the tribe Cecropis. (Steph. Byz. v. Συπαληττός. Psephism. ap. Laert. p. 373. Isæus, p. 256.)

**Sphettus.** Sphettus, of the tribe Acamantis. (Steph. Byz. v. Σφηττός.) Its vinegar was accounted most sour and pungent.

..... εἰτ' ὅξει διέμενος Σφηττίῳ,

Κατέπλασεν αὐτοῦ τὰ βλήματα.

ARISTOPH. PLUT. 702.

(Cf. Schol. et Athen. II. 76.) From Plutarch, in his life of Theseus, we may infer that this town was to the east of Athens in the vicinity of Gargettus. (Cf. Philochor. ap. Schol. Eur. Hippol.) It was the demus of Æschines the Socratic philosopher. Diod. Sic. XV. 496. Plat. Apol. Socr. I. 18. [Æschin. p. 68, 117, 120, 124. Lysias, p. 593, 595. Isæus, p. 28.

Aristoph. Nub. 156. et Schol. Choiseul, l. 20.  
Chandl. 60. Marm. Sandv.]

Tithras, of the tribe Ægeis. (Steph. Byz. v. Τίθρας. Tithras.  
Aristoph. Ran. 386. et Schol.)

..... τῶ νεφρῷ δέ σου  
αὐτοῖσιν ἐντέροισιν ἡματωμένῳ  
διασπᾶσονται Γοργόνες Τιβρασίαι.

It was famous for its figs, according to the comic  
poet Theopompus, cited by Athenæus. (XIV. 67.)

Μάζαι, πλακοῦντες, ἰσχάδες Τιβράσιαι.

(Spon, t. II. p. 469.)

Trigla, a place at Athens, where was a temple sa-  
cred to Hecate Trigranthina. (Athen. VII. 126.)

Tyrmidæ, of the tribe Ceneis. (Steph. Byz. et Suid. Tyrmidæ.  
v. Τυρμίδαι.) Harpocration writes it Τυρμεῖδαι; in an  
inscription cited by Spon it is Τυρμεῖδης. (II. p. 472.)

Hyba or Hybadæ, of the tribe Leontis. (Steph. Byz. v. Ὑβα. Etym. M. et Suid. v. Ὑβαδαι. Diog.  
Laert. Theophr. V. 57. Spon, t. II. p. 473.)

Phormisium or Phormisii, a demus, the tribe of which is uncertain, it is only mentioned by Dinar-  
chus. (in Demosth. p. 95.)

Phrearrii, of the tribe Leontis. (Steph. Byz. v. Φρέ- Phrearrii.  
ἀρροι. [It was the demus of Themistocles. Plut. I. p.  
111 E. 321 C. Isæus, p. 89. Lys. Apol. p. 701. Diogen.  
Laert. p. 188. Choiseul, l. 35.] Spon, t. II. p. 478.)

Phrittii, an obscure demus known only from a Phrittii.  
passage in Alciphro, Ep. Ægial. ad Struth. ἡ πρὸς  
Ἐρασικλέα τὸν Φρίττιον, ἡ πρὸς Φιλόστρατον τὸν Χολαργέα  
οἰκείως ἔχειν.

Chitone, a demus of Attica, where Diana was Chitone.  
worshipped. (Schol. Callim. Hymn. Dian. 225. Steph.  
Byz. v. Χιτώνη.)

Cholargus or Cholargeis, of the tribe Acamantis. Cholargus.

(Steph. Byz. v. Χόλαργος. Hesych. v. Χολαργεῖς. Harpocr. v. Χολαργία.)

Λυσίστρατός τ' ἐν ἀγορᾷ Χολαργέων ὄνειδος.

ARISTOPH. ACHARN. 855.

[Plat. I. 431. Isæus p. 199. Æschin. p. 85, 88. Demosth. 605. Schol. Plat. 116. Plut. I. 153. C. Schol. Aristoph. Ach. 855. et Ran. 86. Choiseul, l. 8, 18, 20. Chandler, 60.]

Chollidæ. Chollidæ, of the tribe Ægeis or Leontis. (Steph. Byz. v. Χολλίδαι. Aristoph. Ach. 404. et Schol.)

Δικαιοπόλις καλεῖ σε, Χολλίδης ἐγώ.

[Demosth. in Lacrit. Plat. ap. Laert. p. 188. Χολιδεύς. It is also written Χολλείδης. Lysias, p. 481. Chandl. CVIII.] Spon, t. II. p. 481.)

Orychium. Orychium, a spot in Attica, according to the poet Euphorion, cited by Steph. Byz. v. Ὠρύχιον.)

Ἴχνος ἂν Ὠρυχίοισιν ἐν ἔρκεσιν ὀκλάσαιντο.

As it may be useful to bring the Attic demi together in one view, I shall here subjoin as complete a list of them as I have been able to collect, with the tribe and ethnic derivative of each.

## DEMI ATTICI.

Demus.	Tribus.	Popularis.
Ἀγγελή	Πανδιονίδος	Ἀγγελήθεν.
Ἀγνοῦς	Ἀκαμαντίδος	Ἀγνούσιος.
Ἀγραυλὴ	Ἐρεχθίδος	Ἀγρυλεύς.
et		
Ἀγρύλη		
Ἀζηνιά	Ἰπποθωντίδος	Ἀζηνιεύς.
Ἀθμονία	Κεκροπίδος	Ἀθμονεύς.
Αἰγιλία	Ἀντιοχίδος	Αἰγилεύς.
Αἰθαλίδαι	Λεοντίδος	{ Αἰθαλίδης sive Αἰθαλεύς.
sive		
Αἰθαλία		

Demus.		Tribus.		Popularis.
Αἰξωνή		Κεκροπίδος		Αἰξωνεύς.
'Αλαι }	Αἰξωνίδες	Κεκροπίδος	}	'Αλαιεύς.
'Αλαι }	'Αραφηνίδες	Αἰγῆτιδος.		'Αλιμούσιος.
'Αλιμοῦς		Λεοντίδος		'Αλωπεκεύς
'Αλωπεκῆ	}	'Αντιοχίδος	}	sive
sive				'Αλωπεκῆθεν.
'Αλωπεκαί		'Ιπποθοωντίδος		'Αμαξαντεύς.
'Αμαξάντεια		'Αντιοχίδος		'Αμφιτροπαιεύς.
'Αμφιτροπή		'Εγεχθίδος		'Αναγυράσιος.
'Αναγυροῦς		'Ιπποθοωντίδος		'Ανακαιεύς.
'Ανάκαια		'Αντιοχίδος		'Αναφλύστιος.
'Ανάφλυστος		'Ατταλίδος		'Απολλωνιεύς.
'Απολλωνιεύς		Αἰγῆτιδος		'Αραφῆνιος.
'Αραφῆν		. . . . .		'Αρματεὺς.
'Αρμα		'Αντιοχίδος		'Αθηνεύς.
'Ατηνῆ		Λεοντίδος		'Αφιδναῖος.
'Αφιδνα		Οἰνητίδος		'Αχαρνεύς.
'Αχαρναι		'Ιπποθοωντίδος		'Αχερδούσιος.
'Αχερδούς		. . . . .		'Αχραδούσιος.
'Αχραδούς		Αἰγῆτιδος		Βατῆθεν.
Βατῆ		Πτολεμαῖδος		Βερενικίδης.
Βερενικίδαι		'Αντιοχίδος		Βησαιεύς.
Βῆσσα		Οἰνητίδος		Βουτάδης.
Βουτεία }		. . . . .		Βραυρωνίος.
sive		Αἰγῆτιδος		Γαργήτιος.
Βουτάδαι }		Κεκροπίδος		Δαιδαλίδης.
Βραυρων		Λεοντίδος		Δειραδιώτης.
Γαργηττός		'Ιπποθοωντίδος		Δεκελεύς.
Δαιδαλίδαι		Αἰγῆτιδος		Διομειεύς.
Δειράδες		'Ακαμαντίδος		Εἰρεσίδης.
Δεκέλεια		Λεοντίδος		'Εκαλῆθεν.
Διόμεια		'Ιπποθοωντίδος		'Ελαιούσιος.
Εἰρεσίδαι				
'Εκάλη				
'Ελαιεύς }				
sive				
'Ελαιούς }				

Demus.	Tribus.	Popularis.
'Ελευσίς	'Ιπποθωντίδος	'Ελευσίνιος.
'Επεικίδαι	Κεκροπίδος	'Επεικίδης.
'Επικηφήςια	Οϊνήδος	'Επικηφήςιος.
'Ερετρία	. . . . .	'Ερετριεύς.
'Ερεχθία	Αίγηδος	'Ερεχθίδης.
'Ερίκεια	Αίγηδος	'Ερικεύς.
"Ερμος	'Ακαμαντίδος	"Ερμειος.
'Εροιάδαι	'Ιπποθωντίδος	'Εροιάδης.
"Ερχεια	Αίγηδος	"Ερχιεύς.
Εύπυρίδαι	Λεοντίδος	Εόπυρίδης.
Εύωνυμος	'Ερεχθίδος	Εύωνυμεύς.
'Εχελίδαι	. . . . .	'Εχελίδης.
'Ηφαιστία	'Ακαμαντίδος	'Ηφαιστιάδης.
Θημακός	'Ερεχθίδος	Θημακεύς.
Θοραί	'Αντιοχίδος	Θορεύς.
Θόρικος	'Ακαμαντίδος	Θορίκιος.
Θρία		
sive	Οϊνήδος	Θριάσιος.
Θριώ }		
Θυμοιτάδαι	'Ιπποθωντίδος	Θυμοιτάδης.
Θυργωνίδαι	Αιαντίδος	Θυργωνίδης.
'Ικαρία	Αίγηδος	'Ικαριεύς.
'Ιπποταμάδαι	Οϊνήδος	'Ιπποταμάδης.
'Ιστιαία	Αίγηδος	'Ιστιαίοθεν.
'Ιτία	'Ακαμαντίδος	'Ιτεαίος.
'Ιωνίδαι	Αίγηδος	'Ιωνίδης.
Κειριάδαι	'Ιπποθωντίδος	Κειριάδης.
Κεραμείς	'Ακαμαντίδος	ἐκ Κεραμείων.
Κεφαλή	'Ακαμαντίδος	Κεφαλήθεν.
Κηδαι	'Ερεχθίδος	ἐκ Κηδῶν.
Κηττοί	Λεοντίδος	Κήττιος.
Κηφήςια	'Ερεχθίδος	Κηφησιεύς.
Κίκυννα	'Ακαμαντίδος	Κικυννόθεν.
Κοθωκίδαι	Οϊνήδος	Κοθωκίδης.
Κοίλη	'Ιπποθωντίδος	ἐκ Κοίλης.
Κολυττός	Αίγηδος	Κολυττεύς.
Κολωνός	Αίγηδος	Κολωνήθεν.



Demus.	Tribus.	Popularis.
Κονθύλη	Πανδιονίδος	Κονθυλεύς.
Κορυδαλλὸς	Ἴπποθοωντίδος	Κορυδαλλεύς.
Κριῶα	Ἀντιοχιδὸς	Κριῶθεν.
Κραπία	Λεοντίδος	Κραπίδης.
Κυδαθῆναιον	Πανδιονίδος	Κυδαθηναίεύς.
Κυδαντίδαι	Αἰγυθίδος	Κυδαντίδης.
Κύθηρον	Πανδιονίδος	Κυθήριος.
Κύκαλα	Αἰαντίδος	
Κύπριοι sive Κόπριοι	. . . . .	Κύπριος et Κόπριος.
Κυρτιάδαι	Ἀκαμαντίδος	Κυρτιάδης.
Κώλυπες	Αἰγυθίδος	
Λακία } sive } Λακιάδαι }	Οἰνητὶδος	{ Λακίεύς et Λακιάδης.
Λαμπραι	Ἐρεχθίδος	{ Λαμπρεὺς et Λαμπτρεὺς.
Λέκκον	Ἀντιοχιδὸς	. . . . .
Λευκόνοιον	Λεοντίδος	Λευκονοεύς.
Λευκοπύρα	Ἀντιοχιδὸς	. . . . .
Λουσινά	Οἰνητὶδος	Λουσιεύς.
Μαραθῶν	Λεοντίδος	Μαραθώνιος.
Μελαιναί	Ἀντιοχιδὸς	Μελαινεύς.
Μελίτη	Κεκροπίδος	Μελιτεὺς.
Μουνυχία		Μουνύχιος.
Μυρβίνους	Πανδιονίδος	Μυρβίνουσιος.
Ξυπέτη	Κεκροπίδος	{ Ξυπετεῶν et Ξυπεταιῶν.
Ὅα sive Ὅεις	Πανδιονίδος	Ὅαθεν.
Οῖη	Οἰνητὶδος	Οἶηθεν.
Οῖναι	Πτολεμαίδος.	Οἶναϊος.
Οἰνὴ duplex	{ Ἴπποθοωντίδος Αἰαντίδος	Οἰνοαῖος.
Οῖον Κεραμεικόν	Λεοντίδος	{ ἐξ Οἴου.
Οῖον Δεκελικόν	Ἴπποθοωντίδος	

Demus.	Tribus.	Popularis.
Ὅτρυνεῖς	Αἰγιῖδος	Ὅτρυνεὺς.
Παιανιά	Πανδιονίδος	Παιανιεύς.
} καθύπερθε ὑπένερθε		
Παιονίδαί	Λεοντίδος	Παιονίδης.
Παλλήνη	Ἀντιοχίδος	Παλληνεύς.
Παμβωτάδαι	Ἐρεχθίδος	Παμβωτάδης.
Πειραιεύς	Ἰπποθοωντίδος	ὁ ἐκ Πειραιῶς.
Πεντέλη	Ἀντιοχίδος	{ Πεντέληθεν et Πεντελεύς.
Περγασή	Ἐρεχθίδος	{ Περγαστήθεν et Περγασεύς.
Περιοῖδαι	Οἰνίδος	Περιοιδης.
Περίρριδαι	Ἀντιοχίδος	Περίρριδης.
Πήληκες	Λεοντίδος	Πήληξ.
Πίθος	Κεκροπίδος	{ Πιθεὺς et Πιτθεύς.
Πλωθεία	Αἰγιῖδος	Πλωθεύς.
Πόρος	Ἀκαμαντίδος	{ Πόριος et Ποριεύς.
Ποταμὺς	Λεοντίδος	Ποτάμιος.
Πρασίαι	Πανδιονίδος	Πρασιεύς.
Προβάλινθος	Πανδιονίδος	{ Προβαλίνθιος et Προβαλίσσιος.
Πρόσπαλτα	Ἀκαμαντίδος	Προσπάλτιος.
Πτελέα	Οἰνίδος	Πτελεάσιος.
Ῥαμνοῦς	Αἰαντίδος	Ῥαμνούσιος.
Σημαχίδαί	Ἀντιοχίδος	Σημαχίδης.
Σκαμβωνίδαί	Λεοντίδος	Σκαμβωνίδης.
Σούνιον	Λεοντίδος	Σουნიεύς.
Σπόργιλος	. . . . .	Σποργίλιος.
Στειρία	Πανδιονίδος	Στειριεύς.

Demus.	Τribus.	Popularis.
Συβριδαί	Ἐρεχθίδος	Συβριδής.
Συκαληττός	Κεκροπίδος	{ Συκαλήττιος et Συκαληττεύς.
Σφενδάλη	Ἰπποθωντίδος	Σφενδαλεύς.
Σφηττός	Ἀκαμαντίδος	Σφήττιος.
Τίθρας	Αἰγίδος	Τιθράσιος.
Τιτακίδαί	Αἰαντίδος	Τιτακίδης.
Τρικούρουθος	Αἰαντίδος	Τρικούρουσιος.
Τρινεμεῖς	Κεκροπίδος	Τρινεμεύς.
Τυρμίδαί	Οἰνηίδος	Τυρμίδης.
Ὑβα } sive }	Λεοντίδος	Ὑβάδης.
Ὑβάδαί		
Φάληρον	Ἀντιοχίδος	Φαληρεύς.
Φηγαία	Αἰγίδος	{ Φηγαieiύς.
Φηγαία	Πανδιονίδος	
Φηγοῦς	Ἐρεχθίδος	Φηγοούσιος.
Φιλαΐδαί	Αἰγίδος	Φιλαΐδης.
Φλυεῖς } et }	Κεκροπίδος	Φλυεύς.
Φλυεῖα		
Φορμίσιον	. . . . .	Φορμίσιος.
Φρεάρριοι	Λεοντίδος	Φρεάρριος.
Φρίττιοι	. . . . .	Φρίττιος.
Φυλῆ	Οἰνηίδος	Φυλάσιος.
Χαστιεῖς	. . . . .	Χαστιεύς.
Χόλαργος	Ἀκαμαντίδος	Χολαργεύς.
Χολλίδαί } et }	Λεοντίδος	{ Χολλίδης et Χολλείδης.
Χολλείδαί		

## SECTION XIII.

# MEGARIS.

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Origin and history of Megara—Description of the city and its territory—Roads connecting central Greece with the Peloponnesus through Megara.

**T**RADITION, as Pausanias affirms, represented Megara as already existing under that name in the time of Car the son of Phoroneus, while others have derived it from Megarus, a Bœotian chief, and son of Apollo or Neptune. (Pausan. Attic. 39. Steph. Byz. v. *Μέγαρα*.) Car was succeeded by Lelex, who, as it was reported, came from Ægypt, and transmitted his name to the ancient race of the Leleges, whom we thus trace from the Achelous to the shores of the Saronic gulf. Lelex was followed by Cleson and Pylas, who abdicated his crown in favour of Pandion, the son of Cecrops, king of Athens, by which event Megaris became annexed to the latter state. (Pausan. Attic. 39. Nisus, the son of Pandion, received Megaris as his share of his father's dominions. (Strab. IX. p. 392.) The history of this prince and his daughter Scylla, as also the capture of Megara by Minos, are found in all the mythological writers of Greece; but Pausanias observes that these accounts were disowned by the Megareans. (Attic. 39.) Nisus is said to have founded Nisæa, the port of Megara; whence the inhabitants of that city were surnamed Nisæi, to distinguish them from



the Megareans of Sicily, their colonists. (Diod. Sic. XI. 269.)

Νισαῖοι Μεγαρήες, ἀριστεύοντες ἐρετμοῖς,  
Ὀλβιοὶ οἰκοίητε. THEOCR. IDYLL. XII. 27.

The walls of Megara, which had been destroyed by Minos, were restored by Aleathons, the son of Pelops, who came from Elis. (Pausan. Attic. 41.) In this undertaking, Apollo was said to have assisted him.

Φοῖβε ἀναξ, αὐτὸς μὲν ἐπύργωσας πόλιν ἄκρην,  
Ἀλκαθόω Πέλοπος παιδὶ χαριζόμενος.  
THEOGN. 771.

Regia turris erat vocalibus addita muris:  
In quibus auratam proles Letoïa fertur  
Deposuisse lyram: saxo sonus ejus inhæsit.

OVID. METAM. VIII. 14.

(Pausan. Attic. 42.) Hyperion, the son of Agamemnon, according to Pausanias, was the last sovereign of Megara; after his death, the government, by the advice of an oracle, became democratical. (Attic. 43.) As a republic, however, it remained still subject to Athens; Strabo indeed affirms that, till the reign of Codrus, Megaris had always been included within the limits of Attica; and he thus accounts for Homer's making no special mention of its inhabitants, from his comprehending them with the Athenians under the general denomination of Ionians. (IX. p. 392.)

In the reign of Codrus, Megara was wrested from the Athenians by a Peloponnesian force; and a colony having been established there by the Corinthians and Messenians, it ceased to be considered as of Ionian origin, but thenceforth became a Dorian city, both in its language and poli-

tical institutions. The pillar also which marked the boundaries of Ionia and Peloponnesus was on that occasion destroyed. (Strab. IX. p. 393. Pausan. Attic. 39.)

..... Μέγαρα Δωρική πόλις·  
 Σύμπαντες αὐτὴν ἐπόλισαν γὰρ Δωριεῖς,  
 Πλεῖστοι Κορινθιοῖτε καὶ Μεσσηνιοί.

SCYMN. CH. 502.

The Scholiast of Pindar informs us that the Corinthians at this early period, considering Megara as their colony, exercised a sort of jurisdiction over the city. (Nem. VII.)

Not long after, however, Theagenes, one of its citizens, usurped the sovereign power by the same method apparently which was afterwards adopted by Pisistratus at Athens. (Aristot. Rhet. I. 2. et Polit. V. 5. Thuc. I. 126.) The daughter of Theagenes was married to Cylon, an Athenian, whose attempt on the liberties of his country is recorded by Herodotus, V. 71. and Thucydides, I. 126. Pausanias notices a splendid aqueduct erected by the tyrant during his usurpation. (Pausan. Attic. 40.) Plutarch informs us that he was finally expelled by his countrymen; after which event, a moderate republican form of government was established, though afterwards it degenerated into a violent democracy. (Quæst. Gr. 18.) This should probably be considered as the period of Megara's greatest prosperity, since it then founded the cities of Selymbria, Mesembria, and Byzantium on the shores of the Euxine, and Megara Hyblæa in Sicily. (Strab. VII. p. 319. 320.) It was at this time also that its inhabitants were engaged in war with the Athenians on the subject of Salamis, which, after an obstinate

contest, finally remained in the hands of the latter. (Pausan. Attic. 40. Strab. IX. p. 394.) The Megareans fought at Artemisium with twenty ships, and at Salamis with the same number. (Herod. VIII. 1, 45.) They also gained some advantage over the Persians, under Mardonius, in an inroad which he made into their territory, (Paus. Attic. 40.) and, lastly, they sent 3000 soldiers to Plataea, who deserved well of their country in the memorable battle fought in its plains. (Herod. IX. 21. 28. Plut. de Def. Orac. p. 186 A.)

After the Persian war, we find Megara engaged in hostilities with Corinth, and renouncing the Peloponnesian confederacy, to ally itself with Athens. (Thuc. I. 103. Diod. Sic. II. 60.) This state of things was not however of long duration, for the Corinthians, after effecting a reconciliation with the oligarchical party in Megara, persuaded the inhabitants to declare against the Athenians, who garrisoned their city. These were presently attacked and put to the sword, with the exception of a small number who escaped to Nisaea. (Thuc. I. 114.) The Athenians, justly incensed at this treacherous conduct, renounced all intercourse with the Megareans, and issued a decree excluding them from their ports and markets; a measure which appears to have been severely felt by the latter, and was made a pretence for war on the part of their Peloponnesian allies. (Thuc. I. 67. 139. Aristoph. Acharn.)

Megara was, during the Peloponnesian war, exposed, with the other cities of Greece, to the tumults and factions engendered by violent party spirit. The partisans of the democracy favoured, it is true, the Peloponnesian cause, but, dreading the

efforts of the adverse faction, which might naturally look for support from the Lacedæmonians in restoring the government to the form of an oligarchy, they formed a plan for giving up the city to the Athenians in the seventh year of the war. An Athenian force was accordingly despatched, which appeared suddenly before Nisæa, the port of Megara, and, having cut off the Peloponnesian troops which garrisoned the place, compelled them to surrender. Megara itself would also have fallen into their hands, if Brasidas had not at this juncture arrived with a Spartan army before the walls of that city, where he was presently joined by the Bœotians and other allies. On his arrival, the Athenians, not feeling sufficiently strong to hazard an action, withdrew to Nisæa, and, after leaving a garrison in that port, returned to Athens. The leaders of the democratical party in Megara now fearing that a reaction would ensue, voluntarily quitted the city, which then returned to an oligarchical form of government. (Thuc. IV. 66. et seq.) From this period we hear but little of Megara in the Grecian history; but we are told that its citizens remained undisturbed by the contest in which their more powerful neighbours were engaged, and in the tranquil enjoyment of their independence. "The Megareans," says Isocrates, "from a small and scanty commencement, having neither harbours nor mines, but cultivating rocks, nevertheless possess the largest houses of any people in Greece; and though they have but a small force, and are placed between the Peloponnesians, the Thebans, and our own city, yet retain their independence, and live in peace." (de Pace, p. 183.)



Philosophy also flourished in this city; Euclid, a disciple of Socrates, having founded there a school of some celebrity, known by the name of the Megaric sect. (Strab. IX. p. 393. Cicer. Orat. III. 17. Acad. II. 42.) Plutarch reports that the Megareans offered to make Alexander the Great a citizen of their town, an honour which that prince was inclined to ridicule, though they asserted it had never been granted to any foreigner except Hercules. (Plut. de Monarch. p. 238.) After the death of that monarch, Megara fell successively into the hands of Demetrius Poliorcetes, (Diod. Sic. XVIII. 757.) Ptolemy Soter, and Demetrius, son of Antigonus Gonatas, by whom, according to Plutarch, the city was destroyed, (de Instit. Puer. p. 3 B.) but as Pausanias mentions a war waged by the Megareans against Thebes, in which they were assisted by the Achæans, we may infer that it was subsequently restored, (Arcad. 50.) and we know that it was taken by the Romans under Metellus (Pausan. Achaic.) and F. Calenus. (Plut. Brut.) Strabo also affirms that Megara still existed in his time, (IX. 393.) though much reduced, as we are assured by Sulpicius in the well-known passage of his letter to Cicero. (ad Fam. IV. 5.) "Post me erat Ægina, ante Megara, dextra Piræus, sinistra Corinthus; quæ oppida quodam tempore florentissima fuerunt, nunc prostrata et diruta ante oculos jacent." Pausanias affirms that Megara was the only city of Greece which was not restored by Hadrian, in consequence of its inhabitants having murdered Anthemocritus the Athenian herald. (Pausan. Att. 36. et Lacon.) Alaric completed the destruction of this once flourishing town. (Procop. Bell. Vand. I. 1.)

Megara was situated at the foot of two hills, on each of which a citadel had been built; these were named Caria and Alcahous. It was connected with the port of Nisæa by two walls, the length of which was about eight stadia, (Thuc. IV. 66.) or eighteen, according to Strabo, IX. p. 391. They were erected by the Athenians at the time that the Megareans placed themselves under their protection. (Thuc. I. 103.) The distance from Athens was 210 stadia, as we learn from Procopius. (Bell. Vand. I. 1.) Dio Chrysostom calls it a day's journey. (Orat. VI.) Modern travellers reckon eight hours<sup>a</sup>.

Pausanias commences his description of Megara by noticing the aqueduct of Theagenes, a work remarkable for its magnitude, and the number of columns with which it was decorated. The water thus conveyed into the city came from the fountain of the nymphs called Sithnides. (Attic. 40.) Dodwell affirms "that this magnificent aqueduct has disappeared; some imperfect foundations, and a large fountain on the northern side of the town, are the only remains of the source of the Sithnid nymphs<sup>b</sup>."

Not far from thence was a temple of Diana Sospita, with a statue of the goddess, to commemorate the preservation of the city from an attack of the Persians under Mardonius. In the same temple were the statues of the twelve gods, by Praxiteles. Beyond was the temple of Jupiter Olympius, an edifice of great size and beauty; but the statue of the god was never finished, owing to the distress occasioned by the long continuance of the Peloponne-

<sup>a</sup> Dodwell, *Class. Tour*, t. II. p. 177.

<sup>b</sup> T. II. p. 177.

sian war. On ascending from the temenus of Jupiter to the Carian citadel, so called from Car, the son of Phoroneus, the traveller passed by the temple of Bacchus Nyctelius, the chapel of Venus Epistrophia, the oracle of Night, and the hypæthral temple of Jupiter Conius. Here was also the edifice called the Megarum of Ceres, from which the city was said to have derived its name. (Pausan. Attic. 39. et 40.)

On the northern side of the acropolis were the monuments of Alcmena and Hyllus; and at no great distance from the latter the temples of Isis, Apollo, and Diana, said to have been dedicated by Alcahous. Below these were the Heroum of Pandion, and the monuments of Hippolyte, queen of the Amazons, and Tereus the Thracian.

On ascending to the acropolis of Alcahous, Pausanias notices the monument of Megareus, a Bœotian, who came to the assistance of the Megareans when invaded by the Cretans, and the altar of the gods called Prodomei. Near the latter was shewn the stone on which Apollo placed his lyre when assisting Alcahous to erect the walls of the citadel, and which, on being struck with a stone, returned a sound similar to that of a harp.

Beyond was the council hall of the Megareans, near the monument of Timaleus. On the summit of the acropolis was a temple of Minerva, with a statue of the goddess wrought in gold, with the exception of the face, hands, and feet, which were of ivory: also two other temples dedicated to Minerva under the names of Nice, or Victory, and Æantis. The shrine of Apollo was at first constructed of brick, but Hadrian caused it to be rebuilt of white marble. Near it stood the temple of

Ceres Thesmophoros. On descending from thence, the traveller passed the monument of Callipolis, daughter of Alcathous; and further on, that of Ino, who was said to have been first worshipped by the Megareans under the name of Leucothea, from her corpse having been found on their coast. (Pausan. Attic. 42.) The Megareans also point out the Heroon of Iphigenia, and the temple erected to Diana by Agamemnon when he came to Megara to persuade Calchas, who resided there, to follow him to Troy. In the Prytaneum were interred Menippus, son of Megareus, and Echepolis, son of Alcathous. Near this building was a rock called Anaclethra, because Ceres, as it was said, there evoked her daughter. Within the city walls were the monuments of those Megareans who had fallen in battle against the Persians. The heroön of Alcathous contained the public archives; beyond was the temple of Bacchus, with a statue, of which the face only was seen. Near this was a satyr in Parian marble, by Praxiteles. In the same vicinity was the temple of Venus, where were deposited the statues of Persuasion and Consolation, by the same sculptor; and those of Love, Desire, and Wish, by Scopas. Here was also the shrine of Venus Fortuna, with an image of the goddess, by Praxiteles. An adjoining temple contained statues of the Muses, and a Jupiter in brass, the works of Lysippus. Pausanias points out in the forum of Megara the tombs of Coræbus the Argive, and the athlete Orsippus: and on leaving it by the street called Straight, he notices a little to the right the temple of Apollo Prostatearius, with a statue of the god, worthy of admiration; also a Latona and her children, by Praxiteles.

Near the gate called Nymphades was an ancient Gymnasium, with a stone in the form of a pyramid, called by the natives Apollo Carinus; close to which was a temple of Lucina.

On the road from Megara to Nicæa stood the temple of Ceres Mélophoros; not far from which rose the citadel called Nisæa. (Pausan. Attic. 44.) Nisæa.

..... Αἰγίνα τε γὰρ,  
Φαμὶ, Νίσου τ' ἐν λόφῳ  
Τρεῖς δὴ πόλιν τάνδ' εὐκλείξεν  
Σιγαλὸν ἀμαχανίαν ἔργῳ φυγῶν.

PIND. PYTH. IX. 160.

It was a place of considerable strength, as we know from Thucydides, but might be cut off from the city by effecting a breach in the long walls. (IV. 66.) The port was sheltered by the small island of Minoa in-  
Minoa, which lay off it. (Pausan. Attic. 44.) Strabo <sup>sula et promon-  
torium.</sup> speaks also of a promontory of the same name. (IX. p. 391.) In the Peloponnesian war we are told by Thucydides that Brasidas, having formed the design of surprising the Piræus, crossed over the Isthmus of Corinth with a body of seamen to Nisæa, where he found forty galleys, with which he put to sea; but these vessels proved so old and leaky that they did not advance beyond Salamis. (II. 94.)

After this event, the Athenians, under Nicias, occupied Minoa, and, having cut off all communication with Nisæa, erected a fortress in the island, which they garrisoned. (Thuc. III. 51.) In the truce agreed upon between the Spartans and Athenians after the battle of Amphipolis, we find it stipulated that the latter, being then in the possession of Nisæa and Minoa, should not pass beyond the road which led from the gates, near the tomb or hill

of Nisus, to the temple of Neptune, and from the same temple to the bridge which crossed over to Minoa. (IV. 118.) The Megareans themselves had previously pulled down the long walls, (Thuc. IV. 109.) but these were restored by Phocion, as Plutarch informs us. "Nisæa," according to Dodwell, "is now called *Dodeca Ecclesiai*, or the Twelve Churches. It contains some vestiges of antiquity, and several of a more modern date, comprising the ruins of the castle, which are situated on a pointed hill<sup>c</sup>."

The same antiquary reports that Megara is now but a miserable place; the houses small, and flat roofed. One only of the hills is occupied by the modern town; but on the other, which is the more eastern of the two, are some remains of the ancient walls, which appear to have been massive, and of great strength. Not any of the numerous temples described by Pausanias can now be identified with certainty. One of them is marked by the frusta of some Ionic columns. Altogether, there are few places in Greece where the ancient remains have so totally disappeared<sup>d</sup>. Besides Minoa, there were some other small islands between Nisæa and Salamis; these were called Methyriades, now *Revitousa*. (Steph. Byz. v. *Μεθυριάδες*, Simonid. Epigr. Anal. t. I. p. 143. Cf. Strab. IX. p. 393.) Pliny places them in the Megaricus sinus. (IV. 12.)

Methyriades insulæ.

Megaricus sinus.

The territory of Megara was confined on the west by the Corinthian gulf, on the south by the chain of

<sup>c</sup> Class. Tour, t. II. p. 179.

<sup>d</sup> Dodwell, t. II. p. 177. Gell's Itiner. p. 16. The silver coins of Megara are rare, but those

of brass are common; the epigraph is ΜΕΓ. ΜΕΓΑ. and ΜΕΓΑΡΕΩΝ. Sestini, p. 46. c. 2.

mountains which separated it from the Corinthian district, and also by the waters of the Saronic gulf. On the east and north-east it bordered on Attica, and to the north on Bœotia, the chain of Cithæron being the common boundary of the two states in that direction. (Strab. IX. p. 393.) With the exception of the plain, in which Megara itself was situated, the country was rugged and mountainous, and, from the poverty of its soil, inadequate to the wants of the inhabitants, who must have derived their supplies from Attica and Corinth.

The extent of the Megarean coast, along the Saronic gulf, from the ridge of Kerata, on the Attic frontier, to the vicinity of Crommyon, on that of Corinth, was 140 stadia, according to Scylax. (Peripl. p. 21.) The same geographer reckons 100 stadia from Pagæ, the first Megarean port on the Crissæan gulf towards Bœotia, to the Corinthian frontier. (p. 15.) The extreme breadth of the territory of Megara from Nisæa to Pagæ is estimated by Strabo at 120 stadia. (VIII. p. 334.) According to Plutarch, Megaris was once divided into five districts or townships, named Heræa, Piræa, Megara, Cynosuria, Tripodiscus.

The only spot to be remarked on the southern coast is the celebrated Scironian defile, said to have been the haunt of the robber Sciron, until he was destroyed by Theseus.

Οὐδ' αἱ θαλάσσης σύννομοι Σχειρανίδες  
Φήσουσι πέτραι, τοῖς κακοῖς μ' εἶναι βαρύν.

EUR. HIPPOL. 979.

Tutus ad Alcathoën Lelegcïa mœnia limes  
Composito Scirone patet: sparsique latronis

F f 2

Quæ jactata diu fertur durasse vetustas  
In scopulos. Scopulis nomen Scironis inhæret.

OVID. METAM. VII. 443.

This narrow pass was situated, as we learn from Strabo, between Megara and Crommyon, a small maritime town belonging to Corinth. The road followed the shore for the space of several miles, and was shut in on the land side by a lofty mountain, while towards the sea it was lined by dangerous precipices. (Strab. IX. p. 391.) Pausanias reports that it was afterwards rendered more accessible by the emperor Hadrian, so that two carriages could pass each other. (Attic. 44. Plin. IV. 7. Diod. Sic. IV. 181.) According to modern travellers, the Scironian way, now called *Kaki Scala*, is difficult and rugged, and only frequented by foot passengers; the precipices are two hours from Megara, and six from Corinth. Sir W. Gell observed in the most dangerous part of the road the site of an ancient gate, and near it a defaced inscription on a block of marble, which may have marked the separation of Corinthia from Megaris<sup>e</sup>.

In this part of the coast was the rock Moluris, from which Ino is said to have cast herself into the sea, with her children, when pursued by Athamas. (Pausan. Attic. 44. Anthol. Pal. I. p. 458. Schol. Lycophr. 229.)

On the summit of the Scironian pass was the temple of Jupiter Aphesius, containing statues of Venus, Apollo, and Pan; and lower down, on the side towards Corinth, stood the monument of Eurystheus, and the temple of Apollo Latous. Some

<sup>e</sup> Itiner. p. 5. Chandler, t. II. Col. Squire's Paper in Walpole's Collection, vol. I. p. 332.  
ch. 44. Dodwell, t. II. p. 182.



remains of the latter were observed by sir W. Gell, from whose account it appears to have been an octagonal building of white marble<sup>f</sup>.

On the Crissæan gulf, or rather that part of it which was termed the Halcyonian sea, beginning from the Bæotian frontier, the first town is Pagæ, or Pegæ, often mentioned by the Greek historians. <sup>Pegæ.</sup> It was occupied by the Athenians before the Peloponnesian war, (Thuc. I. 103. 107.) and used by them as a naval station, (Thuc. I. 111.) but was afterwards restored to the Megareans. (I. 115. IV. 21.) Pausanias notices in this place the monument of Ægialeus, son of Adrastus, and a statue of Diana Sospita. (Attic. 44. Cf. Strab. VIII. p. 380. IX. p. 390. Plut. Vit. Pericl. Steph. Byz. v. Πηγαι. Ptolem. p. 86. Plin. IV. 7. Hierocl. p. 645.) The modern site of *Psato*, not far from *Livadostro*, in a gulf formed by a projection of Cithæron, is generally supposed to answer to the ancient Pagæ<sup>g</sup>.

More to the south was Ægosthenæ, whither the <sup>Ægosthe-</sup> Lacedæmonian army retreated by a difficult road <sup>nam.</sup> along the coast after the battle of Leuctra. (Xen. Hell. VI. 4, 26.) Pausanias speaks of a temple dedicated there to the augur Melampus. (Attic. 44. Cf. Scyl. Peripl. p. 15. Steph. Byz. v. Αἰγόσθυνα. Plin. IV. 7.) Ptolemy erroneously assigns it to Phocis.

According to sir W. Gell, the village of *Porto Germano*, where there are yet considerable ruins of the ancient fortifications, and a perfect tower,

<sup>f</sup> Itiner. p. 5.

<sup>g</sup> Gell's Itiner. p. 7. There are some coins of Pagæ with the epigraph ΠΑΓΑΙΩΝ ΑΧΑΙΩΝ.

which prove that this town once belonged to the Achæan league. Sestini, p. 46. c. 2.

Onæi  
montes.

Geraneia  
mons et  
castellum.

may be considered as the ancient *Ægosthenæ*<sup>b</sup>. The chain of mountains which crosses the Megarian territory, and terminates at the Scironic rocks to the south, uniting with Cithæron to the north, was generally known by the name of Onæi montes. (Strab. IX. p. 393. Plut. Vit. Cleomen. 20.) The modern appellation is *Macriplayi*<sup>i</sup>. The highest part of this ridge, called Geraneia, is frequently mentioned in the classical writers as the only route by which an army coming to or from Peloponnesus could traverse its defiles. Thucydides, speaking of an expedition of the Spartans into Doris, mentions the difficulty of their return, in consequence of Geraneia and Megara being in the hands of the Athenians. (I. 107.) Diodorus relates that Cassander, having crossed over from Megara to Epidaurus, after reducing a great part of Peloponnesus, retired to Macedon, leaving a corps of troops at Geraneia, (XVIII. 700.) from which it is evident that the pass must have been commanded by a fortress. Sometimes the name of Geraneia was applied to the whole chain, of which it formed a part.

Ἡερίη Γεράνεια κακὸν λέπας ὤφελος Ἰστρον  
 Τῆλε καὶ ἐκ Σκυθέων μακρὸν ὄραν Τανάιν  
 Μῆδε πέλας ναῖσιν Σκειρωνικὸν οἶδμα θαλάσσης  
 Ἀγχεα νιφομέναν ἀμφὶ Μεθουριάδων·  
 Νῦν δ' ὁ μὲν ἐν πόντῳ κρυερὸς νέκυς· οἱ δὲ βαρεῖαν  
 Ναυτιλίην κενεοὶ τῇδε βόωσι τάφοι.

ANAL. t. I. p. 143.

(Cf. Scyl. Peripl. p. 21. Lys. Epitaph. p. 195. Steph. Byz. v. Γεράνεια, Pausan. Attic. 43. Etym. v. Γεράνεια, Plin. IV. 7.)

<sup>b</sup> Itiner. p. 7. <sup>i</sup> Chandler, t. II. ch. 43. Dodwell, t. II. p. 181.

The pass of Geranea, now *Derbeni vouni*, is still the only frequented road leading from northern Greece to the *Morea*; it is about three hours from Megara<sup>k</sup>.

Another summit of the Megarian chain was named *Ægiplanetus*, as we are informed by the Scholiast to Æschylus on this passage of the Agamemnon. (ver. 293.)

Δίμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν φάος·  
 Ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον,  
 Ὡτρυνε θεσμὸν μὴ χατίζεσθαι πυρός.

Tripodiscus was a town of Megaris, situated apparently under mount Geranea, as we learn from Thucydides, who reports that Brasidas halted there in his march towards Megara, when that city was threatened by the Athenians. (IV. 70.) Pausanias also states that Tripodiscus was close to Geranea, and adds, that it was said to have been founded by Coræbus the Argive. (Attic. 43. Cf. Conon. Narr. XIX.) Strabo mentions that the more ancient name of this small town was Tripodi, which was afterwards changed to Tripodiscium; he observes also that it is not far from the agora of the Megareans. (IX. p. 394.) Tripodiscus was said to be the birth-place of Susarion, one of the earliest comic writers of Greece. (Aspas. Comm. ad Aristot. Eth. Nicom. IV. 2. Cf. Plut. Quæst. Gr. VIII. p. 182. Steph. Byz. v. Τριποδίσκος.) Sir W. Gell noticed some vestiges of an ancient town or village, situated upon an oval eminence, connected with the projections of mount Geranion by an isthmus, over which the road

<sup>k</sup> Dodwell, t. II. p. 181. Col. Squire's Paper in Walpole's Coll. p. 332.

passes; this he conceived might have been the position of Tripodiscus<sup>1</sup>.

**Ægirusa.** In the same vicinity we should place Ægirusa, another Megarian town referred to by Strabo, IX. p. 394. Theopompus, who is cited by Steph. Byz., (v. Αἰγείρουσα,) called it Ægirus. (Cf. Plut. Quæst. Gr. t. VI. p. 214. Reisk.)

**Phalycon  
vel Alycon.** Phalycon, assigned to Megaris by Theophrastus, (Hist. Pl. II. 8, 1.) is doubtless to be identified with the Alycon of Plutarch. (Vit. Thes. c. 32.)

**Erenea.  
Rhus.** Erenea and Rhus are mentioned by Pausanias as two villages near Megara. (Attic. 41. Cf. Steph. Byz. v. Ἐρινιάρης.) The latter spot, named also by Plutarch, (Vit. Thes. c. 27.) answers perhaps to the *Palaio Kondoura* of sir W. Gell<sup>m</sup>.

**Cimolia.** Cimolia, according to Diodorus, was a place in Megaris, where the Athenians defeated the inhabitants of that country. (XI. 283.)

**Isos.** Isos was a Megarean town, situated at the foot of Cithæron, as we learn from Strabo, (IX. p. 405.) but which no longer existed in his day.

**Aris.** Aris, noticed by Scylax, is unknown to all other writers. (Peripl. p. 21.) The same may be said of

**Polichne.** the Polichne of Strabo, IX. p. 394.

As all the roads which connected northern Greece with the Isthmus of Corinth and Peloponnesus necessarily passed through Megara, it will be proper to insert in this place such information respecting them as we derive from the ancient Itineraries. On referring to the section which contained an account of Ætolia, a list will be found of the stations along its coast as far as the Achelous: from this point we

<sup>1</sup> Itiner. p. 7.

<sup>m</sup> Itiner. p. 12.

may therefore resume our description of this maritime route, according to the divisions furnished by the Itinerary of Antoninus and the Tabula Theodosiana, as far as Megara.

Ancient names.	Modern names.	Distance in Roman miles.
Acheloum Fluvium	<i>Aspropotamo</i>	
Eveno	<i>Fidari</i> - -	XX.
Delphi	<i>Castri</i> - -	XL.
Phocide	- - -	XL.
Thespias	<i>Erimo Castro</i> -	XL.
Megara	<i>Megara</i> - -	XL.

In the Theodosian Table the stations are as follows :

Acheloum Fluvium	<i>Aspropotamo</i>	
Evenum Fluvium	<i>Fidari</i> - -	XX. <sup>n</sup>
Calydon	- - -	X.
Naupactos	<i>Lepanto</i> - -	IX.
Evanthe	<i>Petrinitza</i> - -	VIII.
Anticyra	<i>Asprospiti</i> - -	XV.
Creusa	<i>Livadostro</i> - -	XII.
Pagæ	<i>Psato</i> - -	XX.
Megara	<i>Megara</i> - -	XV.

The same Itineraries supply the details of the great road which led from Thessaly to the Isthmus through Thebes and Athens. The Antonine Itinerary gives the following stations between Demetrias and Megara :

Demetriade		
Opunte	<i>Talanta</i> - -	XIIII. <sup>o</sup>
Chalcide	<i>Negropont</i> - -	XLVIII.
Thebis	<i>Thiva</i> - -	XXIV.
Oropo	<i>Ropo</i> - -	XXXVI.

<sup>n</sup> This distance is supplied from the Antonine Itinerary.      lowing are very incorrect, and may have been transposed.

<sup>o</sup> This number and the fol-

Ancient names.	Modern names.	Distances in Roman miles.
Athenæ	<i>Athēna</i>	- - XLIII.
Eleusina	<i>Lefsina</i>	- - XIII.
Megara	<i>Megara</i>	- - XIII.

In the Tabula Theodosiana the road is carried from Thermopylæ, over mount Ceta, to Elatiæ in Phocis, and from thence by Chæronæa and Coronea to Plateæ, after which, it crosses over Cithæron to Eleusis and Megara.

Thermopylæ			
Scarphias	<i>Andera</i>	-	- VII.
Elatia	<i>Elefta</i>	-	- XX.
Chæronæa	<i>Kaprena</i>	-	- XXV.
Coronea	<i>Korunies</i>	-	- VII.
Platæas	<i>Cochla</i>	-	- XXVII.
Eleusina	<i>Lefsina</i>	-	- XL.
Megara	<i>Megara</i>	-	- XV.

The same Itinerary allows twenty-nine miles from Megara to Athens, and twenty-three from Megara to the Isthmus of Corinth.

END OF VOL. II.











